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The Womens
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## CHRISTIANIZING THE HOME

### FATHERS AND MOTHERS AT THEIR BEST

By Miss Anna A. Milligan, Holton, Kansas

FATHERS and mothers at their best! First of all, last of all and all the way between, they are Christians. They are Christians in the fullest, truest sense of the word. They take Christ seriously. They follow Him. These parents are not listed in the exclusive society columns. They are not reported on the sports page nor in the Reno dailies. No! "fathers and mothers at their best" belong to "the tribe of God" and "walk in the Jesus road." They have their delight in the things that do not perish with the using. They are building for eternity, not time. They consider their parenthood a most sacred trust, a responsibility that is immeasurable. They consider the Lord has said to them as the daughter of Pharaoh said to the mother of Moses: "Take this child away and nurse it for me, and I will give thee thy wages."

They began their preparation for this task by choosing the right kind of grandparents. It was Dr. Oliver Wendell Holmes or one equally wise who said that in order to secure the right kind of man for any important work, you must begin training the grandmother.

The grandmothers of "fathers and mothers at their best" had a home where Christ was an honored guest. The Bible was a book beloved. The children read it daily and committed large portions of it to memory. The Sabbath was a day, holy to the Lord, not a holiday for self. The children were taken to Sabbath School, not sent. One service on Sabbath was not considered a sufficient spiritual diet for the week, but every regular service of the church calendar found them in their pews, hungering for spiritual food. They went to the house of God to worship God, not primarily to hear the choir or to meet their friends. Their children never heard them complain of the length of the service. They were never known to criticize their pastor in the presence of their children for either the quality of the sermon or his personal appearance.

The home of that grandfather and grandmother was a little sanctuary

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where one was sure to meet the Lord. Business was never so pressing that there was no time for family worship. Every child knew he was expected to appear at the family altar at the appointed time. There, a psalm was sung in praise of God, a chapter from the Bible was read, each member of the household reading a verse in turn, and all knelt while the father lifted up his voice in prayer and talked with God as a man talks with a friend. Each child heard his own name uttered aloud to God as the father asked the Lord to preserve him from harm, or prosper him in his work, or to restore him to health, or to help him in his studies at school, and always to keep him from sin and from offending against his Maker in thought, word or deed. It was a home in which prayer changed things.

There was iron in the blood of those old ancestors. They had stiff back-bones and limber knees. They knew how to stand stiffly for all that was just in the business world, for all that was pure in society, and for all that was right in the church. They were not spineless creatures—those old Puritanic forefathers and foremothers. They helped to make what there is of good in this nation of ours. It is not their fault that we have slipped.

Having chosen such grandparents, these "fathers and mothers at their best" today have deep convictions. They are assured that their father's God is their God, too. They know they have a changeless Christ in this changing world. They know He is able to do today all that He ever did in the days of old. They do not doubt Him nor His word. They are determined to be loyal to the church for Christ loved it and gave Himself for it, and because He has promised that the gates of Hell shall not prevail against it.

They realize that the world into which their sons and daughters must enter is a different world from the one into which they were launched. They know their young people will be bewildered in the midst of the chaos all about them. So they will give them the needed sympathetic interest and companionship, as well as the needed training in "the fear and nurture and admonition of the Lord." When counsel is desired, they will have it at hand—counsel fraught with wisdom which is the fruit of constant communion with the Lord. And until confidence is won they will refrain from spoken criticism which is unjust, unfair, or unsympathetic. They will never measure their children with the yardstick of their own attainments. By precept and example, by absolute reliance upon the Heavenly Father for guidance, they will so walk with their children through the formative period of their lives, that those children will find it the most natural thing in the world to step out from the shelter of the home into this sin-cursed world with their hand in Christ's hand. They will know where to go for strength; and walking in His ways, they will not stumble; they will not fall, for "God is able to make them stand". Such "fathers and mothers at their best" will give to the church and the world in which they live, men and women through whom Christ will be able to work. Then, they will have received "their wages."

# CHRIST IN THE HOMES OF PALESTINE AND AMERICA

By Mrs. J. K. Stewart, Beverly Hills, California

NAZARETH, Jesus' home, must have been a beautiful little town. The view from the hills out toward the blue Mediterranean was inspiring. The town was not large. One well supplied the townspeople with water. It was less than an hour's walk from Sepphoris, second largest city in Palestine.

The house in which Jesus grew up was probably built of oven-burnt clay bricks, piles of which may be seen drying under the southwest sun. The houses were not very stable. They leaked easily. If not immediately attended to, they were liable to be overthrown by heavy rains or strong wind. The house of the poorer classes contained but one large apartment, where the cattle could be housed in cold weather. The portion for the family use was raised at least two feet above where the cattle were kept. On this raised platform were the beds, chests, cooking utensils, etc. The light came through the door. If there were windows, they were simply openings raised above the ground often with wooden gratings. There was no chimney. The smoke had to find its way out through the holes in the building. An outside stairway led up to the flat roof. It was in some such house that Jesus our Lord grew to manhood.

Jesus was the eldest of at least seven children. Four brothers are named, and sisters. The father, for whom the eldest son must have had a deep attachment, died in our Lord's early teens. Upon this Son was laid the responsibility for the support of the family. Was the income sometimes uncertain? Did the family know the pinch of want? It is not unlikely. Our Lord had a peculiar sympathy for widows and children. Had this sympathy been deepened and sharpened by his own family experiences?

The Hebrew home life of the days of our Lord has seldom been excelled. The New Testament gives us an accurate picture of such a home as Jesus was born into. It was a home of one husband and one wife, bound by a strong, enriching affection, each for the other. It was marked by a gracious and willing hospitality. There was generally a larger guest room apportioned off for the stranger. Recall the Philippian jailer taking Paul and Silas home for a midnight meal and rest. The Hebrew father taught every son a trade. It seems to be generally believed that Jesus followed his father's trade as a builder. Was Jesus a building contractor? Did He often walk over with His father to help rebuild parts of Sepphoris, torn down by Roman wrath? Jesus often speaks of houses and barns and foundations, building and pulling down. Was His shop a favorite place for boys and young men of an evening in a small town where they might listen and question and learn of the young Teacher? It is not improbable.

There parental authority was recognized and honored because it was worthy of honor. No abject repression or desolating fear dominated the child life of the home. Each member of the family had his share of

the labors of the home for daily bread and physical needs. Our Lord early learned the discipline of sharing the petty duties of the household.

The religious training of the children was the father's responsibility. Compare Deuteronomy 6:6-7. It is a high tribute to Joseph that Jesus' thought of God was in terms of "Father." Very young the lad learned portions of the Old Testament law. Later he learned much longer portions. What better teaching could a child have than committing vital passages in the Old Testament under the wise, understanding direction of a father? Does this explain why the Hebrews were so proud of their racial heritage, so loyal to the high types of their nation's future? At the age of six or seven the lad started to synagogue school.

The Sabbath services, attended by the entire family without exception, had a great place in the educational development of the child. To hear the Scriptures read and explained must have sharpened the inquiring mind of the young man. The Pentateuch was read through and explained every three and one-half years. Though there were private schools for better circumstanced children, it would appear that Jesus never attended such a school.

Jesus must have grown up in a home of simple living and high thinking, of reverent piety and high ethical demands. The Hebrew home was at its zenith, when in the fulness of times, our Lord came from heaven to earth to bless and heal and redeem the race. No other nation could have produced a home background where the Son of God could grow into manhood. It is a pattern of domestic life that might well be taken to heart today.

The American house is infinitely better equipped physically than the Hebrew home in the days of our Lord. There is no comparison in comforts, conveniences and sanitation. It is a question however whether the moral and spiritual tone of a modern American home is superior to that of the home in Nazareth.

If Christ is to abide in our homes with the benediction of His benign presence, the affectional life of the parents must be deepened and enriched and more joyous. Children must have their mutual responsibilities in the co-operative life of the home, using their hands in the homely tasks of the household. Parents' conduct must be such as to inspire respect and honor from the children. The Bible must be brought back again into the life of the home through daily reading and family worship. Church attendance must again become a family privilege.

Jesus, Thou divine Companion,
By Thy lowly humble birth
Thou hast come to join the workers,
Burden-bearers of the earth.
Thou, the Carpenter of Nazareth,
Toiling for Thy daily food,
By Thy patience and Thy courage,
Thou hast taught us toil is good.

Ev'ry task, however simple,
Sets the soul that does it free;
Ev'ry deed of love and kindness
Done to man is done to Thee.
Jesus, Thou divine Companion,
Help us all to work our best;
Bless us in our daily labor,
Lead us to our Sabbath rest.

*Van Dyke.*

# WORSHIP IN THE HOME

By Mrs. J. F. LeClere, Chicago, Illinois

THE story is told of a Japanese College girl who was studying in an American school. One of her American friends invited her home for a visit during the Christmas holidays. As she was leaving, to go back to school, her hostess said to her, "I hope you have had a happy time with us".

"O yes, a beautiful time, except that I have missed the God in the house."

"The God in the house?" said her hostess.

"You know in my country each house has its god-shelf and we worship every day; but you, you have no God in your house," answered the Japanese student.

The story goes that this professing Christian woman was not long in setting her house in order, and family worship of God in the home was begun.

It is interesting to read that Jeremiah, God's inspired prophet, offered the petition, "Pour out thy fury upon the heathen that know thee not, *and upon the families that call not on thy name.*" (Jer. 10:25).

God expects every family to call on His name, to "Worship in the Home."

Under the old patriarchal system the father, or head of the family, was the priest of the family, and officiated for it in offering sacrifices. He represented the family in appearing before God.

The disciples of Jesus in earlier Christian times had the "church in the home." Paul speaks in several places, "The church in thy house," "The church in their house." Each family should be as some one has said, "A little church" by itself, and the head of the family should of course be the head of the "little church."

When God gave his law to the Israelites, he enjoined them to teach it to their children. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." "Ye shall command your children to observe to do all the words of this law."

The reading of God's Word accompanied by prayer and praise in family worship is designed to meet these requirements.

"My son, keep the commandment of thy father,
And forsake not the law of thy mother;
Bind them about thy neck.
When thou *walkest,* it shall lead thee;
When thou *sleepest,* it shall watch over thee;
And when thou *awakest,* it shall talk with thee" (Pro. 6:20-22).

"Hear instruction, and be wise,
And refuse it not.
Blessed is the man that *heareth* me,
*Watching* daily at my gates,
*Waiting* at the posts of my doors" (Pro. 8:33-34).

A family altar in the home honors God, the giver of all good, the source of all happiness.

"It makes the home a sanctuary for God's dwelling. It binds the

household together in a more hallowed love. It pleads the grace of covenant promise.

"It devotes the day to the highest service and sweetens all the hours. It plants in every heart sacred memories to be profitable and happy in all the following years. It brings down from Heaven that blessing which maketh rich, and He addeth no sorrow with it."

"In the haste and strain of our daily lives, we may find it difficult to so order our time, and to keep the family together; but it is a thousand times worth the restraint in our haste, and the firm and patient holding all together for a few minutes to be spent at the altar. All the day will be better and happier, and all the household will be safer when commended to God's guidance and care."

The time of worship in the home should be determined, of course, by each family. David says: "Evening, and morning, and at noon, will I pray, and cry aloud; and He shall hear my voice."

For many the best time is after the evening meal. Some prefer to lengthen the blessing at the evening meal into an evening prayer.

Some families have the happy custom of each one repeating a verse of scripture. Or each member having his own Bible will take turns in reading verses or paragraphs of scripture and in closing each one offers a short prayer.

It would be fine if each family would memorize the texts from which he hears sermons preached on Sabbath. The texts from which ministers preach are usually among the choicest in God's Word.

The Bible must be daily food for the family if each member would grow strong and vigorous in the Christian life.

Our part as individuals and families is to (1) Read the Word: "And it shall be with him, and he shall read therein all the days of his life" (Deut. 17:19).

(2) Study the Word: "They received the Word with all readiness of mind. Examining the scriptures daily" (Acts 17:11).

(3) Meditate on the Word: "On his law doth he meditate day and night" (Psa. 1:2).

(4) Obey the Word: "Thou shalt obey the voice of Jehovah and do all his commandments" (Deut. 30:8).

"They looked unto Him, and were radiant" (Psa. 34:5).

"The eyes of Jehovah are turned toward the righteous, And his ears are open unto their cry" (Ps. 34:15).

Singing ought, occasionally at least, to form a part of the worship in the home. "It is said that when the sun is going out of sight, the pious Swiss herdsman of the Alps takes his Alpine horn and shouts loudly through it, "Praise ye the Lord." Then a brother herdsman, on some distant slope takes up the echo, "Praise ye the Lord."

Soon another answers, still higher up the mountains, till hill shouts to hill, and peak echoes to peak, the sublime anthem of praise to the Lord. So, not only from church to church on Sabbath, but from house to house during the week, when morning comes and day departs, should be heard the voice of praise to the Lord of hosts from whom all blessings flow."

"Children of the heavenly King,
As ye journey sweetly sing."

When Moses cast his rod on the ground, it became a serpent, and he fled before it. When he boldly put forth his hand and grasped it, it became once more a rod.

It is so with this duty of "Worship in the Home." Throw it down, cast it aside, and it will turn into an evil rod, and sooner or later bring upon the family the judgment of God. Boldly take hold of it, with a courageous, trusting heart, and it will turn into a rod of blessing to call down upon each family the mercies of the heavenly Father. God speed the day when the sound of prayer and praise shall be heard in every household through all the land, and in all the world. O! for a family altar in every home, written upon it, "Holiness to the Lord."

"We would erect an altar, Lord, to Thee;
And here at morning, noon, or evening pray;
Our Household gathered at the Throne of Grace,
To seek Thy blessing on our own unknown way.

"Here would we worship Thee, the King of kings,
And own allegiance to Thy sovereign sway,
Here bring our sins and lay them at Thy Cross,
Trusting Thy love to wash them all away.

"Here would we come to read our daily chart,
Here, for our duties, strength and grace obtain;
Here find direction for our faltering feet,
And peace to keep us in life's stress and strain.

"O that Thy children everywhere, our God,
May in their homes to Thee an altar raise!
For on our land Thy smile again, may rest,
If Thou art honored by our prayers and praise."

## A PRAYER

Today, my Father, I cannot go
Whither I would;
Then grant that where Thou wouldst
May be my place.
And in thy grace,
Such love extend,
That I shall know at evening
It is the place I sought,
But could not comprehend.

Today, my Father, I cannot do
The work I love;
Oh, give me then to labor
At thy side,
In fields untried.
So shape the task
That I shall know at evening
It is the work I loved,
But knew not how to ask.

*Grace F. Guthrie.*

# THE OUTGOING OF THE HOME

By Lulu Buchanan (Mrs. J. W.) Meloy, Bloomington, Indiana

IN THE Orient one is born within a caste. The life story of a son can almost be told before birth from that of his father. His religion, his social standing, his profession or trade are determined for him and he dare not break caste. He may be defiled by the shadow of a Christian or by the touch of one of another caste. The mold of his life is predetermined by that of his father, his grandfather and preceding generations. He knows that if he changes his religion he will be disinherited, if he marries outside of his caste he will be disowned, if he chooses a different vocation or profession than that of his ancestors he will be unrecognized by other castes as well as by his own. The Oriental home resists change.

We in America boast that we are not born in grooves. This might be challenged especially in religious and political matters for in these things many take pride in the traditions of their family. No severe penalties, however, are the fate of the young man who chooses a profession or job different from that of his father, nor who marries a girl of his own choice. We are glad to be living in a day which is learning to put emphasis on whether a person is a Christian rather than upon his membership in a certain church. That we are Christians and that our Christianity does carry over into everyday life is an inheritance which many of us may claim; for this we have a responsibility of passing to our children as our parents have given it to us.

"Where were the notable people born and in what kinds of homes?" is a question asked and partially answered in an article in the preface of *Who's Who in America* of 1926-27. Of 24,278 persons concerning whom sketches appeared in the 1922-23 edition 35.2% were sons of business men; 34.3% were sons of professional men; 23.4% of farmers; 6.3% of skilled or semi-skilled laborers; only 0.4% of unskilled laborers; and 11.1% plus were sons of clergymen.

That our leading men and women have come from good and privileged homes is evident.

Some biologists have believed that heredity is of prime importance and therefore that notable persons come from the intellectually superior groups. On the other hand some have emphasized the importance of environment. One believed that there are "two hundred times as many men inherently capable of becoming eminent as do in fact become notable." Another has said, "America can have as many high class scientific workers as we will give suitable opportunities to". "On this basis of environment the conditions revealed by the present study indicate not differences in ability, but instead differences in educational opportunities, encouragement and leisure thus due to superior opportunities along those lines, supplemented by helpful home training in serious thinking, thrift, and expression."

Sociologists are making detailed and definite studies of criminals and delinquents and their backgrounds. Many pictures are uncovered of un-

fortunate and broken homes to which there are many sad and terrible stories on account of which the whole world suffers. E. A. Ross says society and the child are forced to pay the penalty of the instability of the home which is greater now than at any time since the beginning of the Christian Era. The results that come from a break in the home due to death, desertion, separation, and divorce, are extremely significant since they effect not only the economic position of the family but the supervision, control, and entire life of the children. It is found that 60% of juvenile delinquents come from broken homes; poverty is a conditioning factor in about 52% of the cases; defective discipline is reported of 61% of these homes; bad home conditions such as sexual immorality, alcoholism, quarreling, neglect, and ill treatment are reported of 26% of these homes, at least. How radically different from the homes represented in "Who's Who" and how impossible to estimate the influences which go out from these unfortunate homes.

Luther Burbank, in "The Training of the Human Plant," says, "My own studies lead me to be assured that heredity is only the sum of all past environment, in other words environment is the architect of heredity. Can we hope for normal, healthy, happy children if they are continually in ugly environment? Are we not reasonably sure that these conditions will almost swamp a well-balanced, normal heredity and utterly overthrow and destroy a weak, though otherwise good one?"

Whatever the outcome of the heredity vs. environment controversy the good home is the key. The good home will normally have a good outcome.

In a lecture called "A Nation's Strength," given during the Catholic Hour over NBC in 1932 the speaker said, "The greatest leaders in America have not been its captains of industry. The greatest institutions of America have not been its banks. The greatest buildings in America have not been the sky-scrapers. . . . The greatest institutions and the greatest buildings of America have been its homes scattered across our beautiful countryside or clustering by the thousands upon the acres of our municipalities. The greatest leaders in America have been the fathers of homes and the heads of families. . . . The homes of a nation are greater than its history because its history is written by the homes."

Have you tried to define "home"? It is more than a house, it is not just where folk live; it is where love is. An ideal home is where Christ is a member of the household, the unseen guest at every meal, where His will is respected, His name revered and worshiped. A home is judged not always by the way the house is kept but by the influences which go out from it. May we pray and work that the outgoings of our homes may be definitely and positively Christian.

# PSALMS IN EGYPT'S LINGO

By the Rev. E. W G. Hudgell, M.A.
Secretary of the British and Foreign Bible Society for Egypt

LINGO" advisedly, for the every-day speech of Egyptians is a dialect of Arabic. The complicated intricacies of classical Arabic have been simplified. "Book" for example is always "ki-tab." Its case is determined, as in English, by its use in a sentence and no longer by means of the inflections "kitab-un," "kitab-an," and "kitab-in." Though the bulk of its vocabulary remains of Arabic origin, words from living languages such as Greek, Italian, French, and English have been incorporated in it. "Furniture" is "mobilia." "Hospital" is "isbitalia." "Organ" is "urgun" and overcoat is "balto." Egyptian Colloquial Arabic has thus come to fulfil the proper function of a language, namely, to be a means to an end rather than an end in itself.

Into this rapid and vigorous speech "The Psalms" have lately been turned. It was done by a committee—not by an individual. And the committee included Egyptians as well as Europeans. The members presented an imposing array of learning for they were drawn from the Universities of Oxford, Cambridge, Durham, and London, with a graduate of the Military School in Egypt, another from Assiut College and a Sheikh from Al Azhar University. As many as five Missions were represented. The translation took two years to complete, and was made afresh from the text of the Ginsburg edition of the Hebrew Bible published by the Society.

For convenience' sake the committee was divided into sections, one sitting in Cairo and the other in Port Said. The Cairo section prepared the first draft and sent it to the Port Said section, which made any alterations they deemed desirable and returned it to the Cairo section. They in turn accepted whatever semed plainly an improvement and left the consideration of disputed renderings to a full sitting of the committee, which took place from time to time. And to this labour of love all gave freely of time, of knowledge, and of skill.

The chief difficulty met with was to find a word for "hell" in such a passage as "Thou wilt not leave my soul in hell." In which one? For Moslem theology teaches that there are no less than seven hells. There is one hell which is for Moslems, another for Christians, yet another for Jews, and so on. All seven words called up associations of ideas not found in the Bible and therefore to be avoided. The Hebrew word is "sheol." That seemed the only word free from un-Biblical associations and was therefore adopted and spelt with Arabic letters.

A delightful and happy touch occurs in Psalm 42. The "hart" that "panteth after the water brooks" is the "gazelle" in Arabic, pronounced almost as in English. Arabic poetry repeats again and again the theme of longing for the beloved, even as this Psalm does. And no Arab would regard a poetical passage as wholly

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# FACTS, FALLACIES, AND A FORWARD LOOK*

Concerning The Literature Department

OR, IF YOU like, in this day of initials, F, F, and F. These points may not appear in logical arrangement with the theme, but I am sure you will be able to recognize and to classify them properly as they are mentioned.

Perhaps you read in your daily papers several months ago of that western lawyer who died in 1930 and left in trust an estate of $40,000 which at the end of seventy-five years will have increased to approximately $3,000,000. According to the will this sum is then to be used to create and maintain a "womanless library." Cut in stone above every entrance to the building are to be the words, "No woman admitted". Only books written by men are to be on the shelves. All magazines and newspapers are to be censored and all articles written *by* or referring *to* women must be deleted. Just what is to be done about the very many attractive advertisements that nearly always feature a pretty woman, I do not know. But this I know: That man would have little use for our Literature Department, for it is a part of a women's organization; it is managed by women, and is filled with reading matter written — not entirely, but largely by women.

Literature may be divided into three general classes: informational, inspirational and recreational or entertaining. All may be good.

Our Literature Department deals with the first two only: the informational, or that written to increase our knowledge along certain definite lines, and the inspirational, or that which is written out of the experience of the authors and which, therefore, stirs our emotions and prompts us to action. And our literature is *all* good.

It is sometimes hard to separate the types for inspirational literature may carry much information as well. But for convenience we shall say that our literature of information is made up of organization leaflets; that is, Constitutions for societies, Suggestions to leaders of various age groups in local societies, Suggestions for Presbyterial Officers, Departments of Work, Interpretive leaflets, and so forth. All such leaflets are free for postage.

All other of our leaflets may be classed as inspirational. They are intended as helps in program building, and are *not* free. There seems to be some misunderstanding in this regard, for frequently we receive letters asking for copies of all of our leaflets on some particular field or phase of WGMS work, when as a matter of fact we have none such, nor has the department ever had.

Perhaps it is not generally understood that the Literature Department is not a budget department; that is, it r e c e i v e s no designated money from societies. It is self-supporting. From an allotment of $50 made to a literature commit-

*An address given at the Annual Convention, Grove City, Pa. by Mrs. A. J. Randles, General Literature Secretary.

tee forty-three years ago, the department has grown to its present proportions. This year we report, in round figures, $1,200.00 spent for literature and $1,400.00 received from sales; but if you add the $200.00 spent for wrappings and postage you will see that we have no more than broken even. And this is all that we desire. It is our aim to be as helpful as possible at a minimum cost to our friends. We feel that the Literature Department is a splendid demonstration of what carefully guarded pennies can do. And right here I wish to pay tribute to Miss Trimble who is the faithful guardian-in-chief of these pennies —and half pennies, too, since the one-half cent postage has come in.

All Temperance and Reform literature is free for postage to our own societies, but it is a separate department, buying and distributing its own literature through the office of the Literature Department.

The Thank Offering Department, also, is a distinct department, distributing its literature, with the exception of pageants, free for postage to our own denomination.

It would seem there is misunderstanding, also, as to the nature of our Department. We do not have programs for Children's Day, or Mother's Day, or Rally Day. We are a department in a General *Missionary* Society and our literature is distinctly missionary in character.

Again, *The Womens Missionary Magazine* is not a part of the Literature Department, although that is very natural to suppose and we should be very proud to claim it; for it is the most attractive in appearance, and is said to be the best magazine of its kind in all denominations. It has its own Editorial Committee and conducts its own business.

Aside from the business end, however, the Magazine and the Literature Department are closely related. In former years the Magazine Editor, the Educational Secretary of the Foreign Board and the Literature Secretary of the Women's Board have decided upon the Study Book for the year, and the Editor has outlined and published a Program Calendar for use by societies.

This last year, instead of using the interdenominational study book, it was decided to arrange a program co-ordinated with the denominational program as planned by the Board of Administration. The same plan is being followed for the coming year. Each issue of the Magazine has carried fresh articles developing the outline for the month, and the Literature Department has endeavored to keep in step with relevant leaflets. It has been our aim to have a new leaflet related to the subject for each month's study, and we have succeeded fairly well in reaching our goal. Since our last annual report we have had a revised leaflet on Negro work, two leaflets on India, four on Ethiopia, and one on The Sudan. Also it was our pleasure to print nine of the set of ten lessons for juniors called "Junior Jaunts" written by Mrs. Charles W. Fulton. All of these leaflets have been mentioned on our page of the Magazine as soon as they have been available,

and will appear in our new catalog which will be printed this fall.

The Study Books for the coming year have been announced in previous issues of the Magazine, with the exception of the booklet, CHRISTIANIZING THE HOME, by The Reverend W. E. McCulloch, D.D. This book is being published by the Board of Administration and will be distributed by the Board—*not* by the Literature Department.

In response to repeated request that we present some form of missionary reading course whereby individuals might receive recognition for reading done, the Literature Department, with the approval of the Women's Board, offered as simple a plan as could be devised for adoption through the Committee on Recommendations, with the understanding that participation in the Course is entirely optional with society and individual. This plan as adopted, and the suggested Reading List, appear on our page in this issue of the Magazine.

Now why do we have a Literature Department? In order that you may know about our own missionaries and missionary activities. Nowhere else can you find a complete list of the missionaries of our denomination, at home and abroad, and classified as to station and kind of work, than in the prayer Cycle, compiled and published by the Literature Department. And nowhere else than in this department can you find such a variety of leaflets, written by our own missionaries and touching all phases of our missionary operations.

This work is maintained that you may know and care, and knowing and caring, will pray and give. Amos R. Wells sums it up nicely in these words:

How can we care unless we know
Our brothers misery and bitter woe;
Unless the barriers of heedless pride
Distance and ignorance, we tear aside?
We pity only when we are aware;
But when we surely know, ah, then we care!

How can we pray except we pay the price
Of him who made the final sacrifice?
How can we pray with spirits held apart,
Heedless of Heaven's immolated heart?
Who truly pray, truly for others live;
We know not God until with God we give.

Paul would put it this way: "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" To which *we* would add, And how shall they send except they care? and how shall they care except they know?

And thus we justify our Literature Department.

# CALLS TO DEVOTION

Mrs. Charles W. Fulton, Secretary of Prayer Groups

IN recent years the women of many of our presbyterials have been observing a Presbyterial Day of Prayer. These days of prayer have been growing in interest and heart-appeal among the women of our Church. With the approval of the Women's Board, a suggested program has been prepared for such meetings this year. It is sent out with the hope that such a Day of Devotion might be observed in every presbyterial. The program is as follows:

## SUGGESTED PROGRAM FOR PRESBYTERIAL DAY OF PRAYER

### THE CHURCH OF THE LIVING GOD

*"The Church of the Living God, the pillar and ground of truth."*
*I Tim.* 3:15.

I Divine in Origin—Matt. 16:15-18

Pray for the whole Church in all nations. Pray that the Church may realize its glorious origin and its divine purpose.

II Dependent upon God—Acts 2:47; Eph. 2:4-10.

Pray that we may be impressed by our need of God and by God's need of us. Pray that we may not fail when God depends upon us.

III Independent of the World—II Cor. 6:14-18.

Pray for the purity of the Church in doctrine and in practice; pray for tithe-paying, Sabbath-keeping, Bible-reading, and temperance.

IV Empowered by Prayer—Luke 24:49; Acts 1:14.

Pray that the Church may realize this unfailing source of strength. Pray for a deepened spiritual life.

V Evangelistic in Outlook—Acts 1:8.

Pray for all the work done by our Women's General Missionary Society and by our United Presbyterian Denomination. Pray that power may attend the preaching of the Gospel everywhere.

Summary:

"The Whole Work of the Whole Church Claims Our Whole Devotion."

The Board of Administration of our Church has recommended to each presbytery the observance of a Presbyterial Prayer Retreat in the early autumn.

In response to many requests, a suggested program of Scripture has been prepared for the devotional use of our Prayer Groups.

## GREAT TEACHINGS OF THE GREAT TEACHER

1935

Sept.—About Prayer
Matt. 6:5-13; 7:7, 8.

Oct.—About Worship
John 4:21-24; Luke 18:10-14.

Nov.—About Gratitude
Luke 17:12-19; 8:38, 39.

Dec.—About His Coming to Earth.
Luke 19:10; John 10:9-11.

1936

Jan.—About World Illumination
John 8:12; Matt. 5:14-16.

Feb.—About Our Field for Labor
Acts 1:8; Matt. 13:38.

Mar.—About Giving
Mark 14:3-9; 12:41-44.

Apr.—About Discipleship
John 8:31; Matt. 16:24, 25.

May—About Fruitfulness
John 15:1-8.

June—About Our Neighbor
Luke 10:30-37.

July—About Foundations
Matt. 7:24-29.

Aug.—About the Love of God
Luke 15:11-32.

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Grave problems confront our Church in its work both at home and abroad. These problems should drive us to our unfailing source of help—the help which comes from God through prayer.

## PSALMS IN EGYPT'S LINGO

(Continued from Page 12)

complete which did not bring in this metaphor of what is, to him, the perfection of beauty and grace!

The Hebrew words for "caterpillars" and "grasshoppers" denote actually locusts at different stages of development; and the corresponding names for them in Arabic are all too well known. "Sparrows," hardy little creatures that they are, live all the year round in Egypt and never seem to suffer from sunstroke! So there was a ready word for them. "Swallows" migrate from Europe every year, flying over the Mediterranean in the autumn. They, too, have an Arabic name. "Pelicans" are numerous in the lakes of the country and "owls" inhabit many a deserted ruin, so words for them were ready to hand.

These Psalms in Egyptian Colloquial Arabic are used often for reading aloud to the unlettered and unlearned; and it is hoped that the simple language in which they are couched will not only help them to understand, but also prove worthy of the sublime truth of which it has been made the vehicle.

*The Bible in All the World.*

# ELIZABETH McCAHON HONORED

(As all our missionary women know Miss McCahon, after spending 57 years in the Master's service among the girls and women of India came to America in 1933. She made her home at first in California. Her departure, as the following tribute shows, was much regretted by her friends. She is now in the Home for the Aged in Wilkinsburg, and is enjoying good health.

Miss McCahon was in attendance at the W.G.M.S. Convention one day and to the delight of all gave a message. The audience arose to greet her and to do her honor for her years of service.

Miss McCahon is a regular attendant at the 2nd Wilkinsburg Church, and it was the editor's privilege last Sababth to be with her in the Sabbath School Class and to sit in her pew during the church service.)—Editor.

Miss Elizabeth McCahon, retired missionary, was honored at a Silver Tea given recently by the Women's Missionary Society of the United Presbyterian Church, South Lake Avenue, in the Women's Parlors, which was beautifully decorated with flowers. The program of entertainment consisted of several humorous songs sung by Mrs. Eva Marshall and Miss Minnie Quay, and Mrs. Martha Craig read an original poem on the missionary's life. Many gfts were presented to the guest of honor.

Early in life Miss McCahon consecrated herself to missionary work and left her home in Cannonsburg, Pa., in 1875, sailing for The Punjab, India, where she has spent 57 years of active service. She returned to this country in 1933 and later came to Pasadena. She left here yesterday for Wilkinsburg, Pa., to spend the remaining days of her life at the United Presbyterian Home for the Aged there.

## FOR MISS McCAHON

Long years ago but little light
Had reached the heathen world's dark night;
And God was calling "Who for me
Will go to lands across the sea
A bearer of the light to be?"

'Twas then a maiden young and fair,
With rounded cheeks and soft brown hair,
Made quick response from bended knee,
"Lo, here am I; dear Lord send me.
I consecrate my life to Thee."

And so to far off lands she came,
The wondrous story to proclaim.
To tell of Jesus and his love,
And how he died his love to prove,
And every stain of sin remove.

To those oppressed by sin and shame
She carried light in his dear name.
To them new hope and peace she brought,
When she the joyful news had taught,
Of life eternal he had bought.

For love of him for many years
She sowed the seed with smiles and tears.
Tho' other hands than her's might reap,
She knew his promise he would keep,
Who bade his toilers, "Feed my sheep."

Today the light is shining far,
Reflected beam of Bethlehem's star,
And India's women—door thrown wide—
Are faring forth to paths untried,
With hope and courage undenied.

This change, in which she had a part,
Must bring great gladness to her heart.
Tho' toil brought neither wealth nor fame,
Daughters of India bless her name,
And thank our God that e'er she came.

Today we love and honor you
As messenger of God most true.
We thank him for each added year

Which you have spent among us here,
Which to our hearts have made you dear.

The life Our Father spared so long,
We pray that he will still prolong;
Shall so with tender care preserve
That you for him may live to serve
And find reward, as you deserve.

Think not, dear friend, you serve no more
Now years of active work are o'er,
For quiet life and daily prayer,
And inspiration, all may share,
The richest fruitage often bear.

May human sympathy and love
Surround you, like to that above;
May joy and gladness fill each day,
And peace of God, for which we pray,
Abide within your heart alway.

And when another call shall come,
Our loving Father take you home,
When you shall hear the Lord's "Well done!"
May all the souls that you have won
Be shining stars within your crown.

Because our "Home" is still a dream,
We're burdened with regret supreme,
That we must ever let your go
Where winter winds bring ice and snow,
We do not choose to have it so.

But if some kind and generous friend
For us a helping hand should lend,
If one with love and ducats, too,
Should build a cottage home, or two,
Be sure, dear heart, we'll send for you.

We'd be so glad to have you come
Again with us to make your home;
We'd send a line so charmin' ya',
A message sweetly warnin' ya'
To come to California.

## INDIAN TRIBUTE TO MISSIONS

Once again the people of India have paid tribute to Christian missions. Sir Mirza Ismail, prime minister of Mysore, at the centenary celebrations of the Wesleyan Mission High School, Bangalore, said: "They (the Christian missions) have been a potent factor in promoting the cause of education and the spread of enlightenment and culture in the state, as indeed in India as a whole. Missionary colleges and schools have been valued and honored partners with governments in this important field of national development. One has only to turn to institutions like the Christian College in Madras, the Wilson College in Bombay, the Forman College in Lahore, and the Scottish Churches College in Calcutta; and to recall the names of Duff, Wilson and Miller, to realize the magnitude of the contribution which Christian missions are making to modern India."

Sir Hassan Suhrawardy, former vice-chancellor of Calcutta University, thus appealed to women medical students:

I sincerely hope that the great example of women doctors sent out by Christian missionary institutions of Europe and America, working in unknown parts of the country, facing hazards and hardships, will inspire our Indian women—who I know are not behind so far as compassion and self-sacrifice go—to take to the medical profession and enrich the country by a selfless example of service in this direction.

—*Christian Century.*

# FOREIGN CORRESPONDENCE

## INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

### SHE MAKES HER HOME ATTRACTIVE OR A LADY YOU OUGHT TO KNOW

By Isabelle Stewart, Rawalpindi, Egypt

Patience Masih Dyal is a Bible woman. Her husband is a retired government clerk. They live in a comfortable little house next to Mrs. Samuel, her sister. Let me tell you something of this gentle Indian lady and her carefully planned home.

Entering the gate, you are in a walled courtyard. Spacious, tree-shaded and brightened with roses and hibiscus. At the right against the high brick wall is a pomegranate with its lovely waxy blooms and some plum and lemon trees. In the far corner is a wooden bench, much carved and hewed by boyish jack knives, and shaded by a lacy acacia tree covered with its fragrant yellow balls. Nearby is a bird cage suspended from a spreading mulberry tree.

The next door leads into a small open verandah with its row of water jars and the little kitchen at one end, where the open fireplace and the low stools in front tell of the family meals cooked and eaten round the fire.

At the other end of the verandah is the main house. Outwardly it differs but little from hundreds of other homes in Rawalpindi. It is the usual structure of brick and plaster with small barred windows and a door opening on to the street. Hard work and thrifty planning have built this modest home. It is furnished with only the barest necessities but there is simple comfort and cleanliness and dignity.

The table in one corner of the sitting-room tells you this home is different. On its embroidered cover, lies a pile of worn Bibles, some in English and some in Hindustani, with musical instruments, a zither, a banjo and a harp.

"The chilren play them." She said in answer to my question.

Patience is a large woman—you know most Indian women are tiny—her eyes are black, her hair just showing streaks of silver. Her voice is quiet and gentle. It makes you wonder how she ever handled six lively children. But she did and does. For the Patience that the hidden women of Rawalpindi know as a bringer of Good Tidings is first of all a mother—and a good mother too.

"All four of my girls are trained teachers," she told me proudly, "though three of them are now married. The two boys are still in high school." Sturdy, well-mannered boys they are, in khaki shorts and shirts, their shining hair crowned with sun helmets, pulled down over shy black eyes.

We talked of her work in the city. Every morning about eight-thirty she puts on a crisp, white head scarf, over her plain pink or lavender dress, takes her book bag on her arm and starts into the zenanas.

What did she teach? I wondered. "I start with a little English lesson, because so many women want to learn English. Their children are learning it in school and they want to understand it too. Then I teach the Bible lesson."

"Has everybody in Rawalpindi heard of Christ?" I asked.

"I think not," she told me, "for many say to me, 'Who is He? I have never heard of Him." They have wealth and learning but have no religion of any kind."

They honor her—those walled-in women who hardly know there is a world outside their own homes. They stop their work when she comes, call the family together and sit on little stools at her feet and listen. They ask her help and advice about the ever present sick one. (For where is there an Indian home without a sick member?) They ask for the Bread of Life and the Living Water. They are spiritually hungry and thirsty.

"Which listen better, the Mohammedan or the Hindu women?" I asked.

"The Mohamedan women listen better and are easier to teach but sometimes they refuse to let me come at all," she smiled. "I always ask if the husband is willing, before I start to teach in a new home. Once a man refused to let his wife have any lessons. Another time I went to the home of a woman I had been teaching and her husband met me at the door and said, 'Go away, go away, you mustn't come here any more.'"

"Why was he angry?" I wanted to know. "I don't know." She told me. "Perhaps he was afraid she would become a Christian. Perhaps it was something else. One woman I knew wanted to become a Christian and her husband beat her till she died. Many women are secret believers. I know one Mohamedan girl who reads her Bible every night before she goes to bed."

"Is there no danger for you in such homes?" I inquired.

"No, not now." And she smiled a reminiscent smile. "Once, when Miss Hoon and I were walking along a narrow street, a huge brick fell from somewhere and landed just between us."

"Who threw it?" I persisted. "Who knows?" she said, "It may have just fallen from a roof."

"Don't you ever feel afraid?" I couldn't help saying.

"Never," she replied, "Of whom should I be afraid?"

I looked at that calm and fearless face and thought of the source of that high courage.

Patience Masih Dyal teaching the Bible in a home. She has been a Bible woman in Rawalpindi for nine years. She is the mother of six children.

# EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

## NORRIS B. WHITCOMB—PHYSICIAN AND FRIEND

By Elma T. McFeeters

"When he enters the room, one recovers." This was the tribute paid to Dr. Whitcomb by an Egyptian friend, while he was in America on furlough. It was true. There was healing in his personality as well as in his medicine. His jovial spirit, his unexpected turns of speech, and the sincerity of his friendliness combined with the seriousness of the earnest physician made him always a welcome visitor in the sick room. His patients found in him a friend into whose ears life's problems could be poured, and by his Chrisian counsel and keen human sympathy he was able to bring heart comfort to many. During the twelve years of his medical service in Assiut, Dr. Whitcomb found for himself an exceedingly large and sure place in the affection and confidence of the entire community.

His interest in people was deep and led to the storing up in his memory of a great fund of knowledge about his patients. This constantly gave him a key to new human contacts, so that it seemed the natural thing that within five minutes of his meeting some teacher or evangelist he would have his arm about the man's shoulder calling him, "Brother." The servants' tribute to him was, "He looked at the poor first." Yet it was the rich who presented his widow with a purse as a tribute to their respect and affection for her husband,—an act unprecedented in the history of our mission. Perhaps no one in the Assiut Hospital will miss him more than poor Marianna, the crippled Syrian school-teacher, to whom he never failed to say good-night.

Christ was the motive power of his life—Christ driving with him on the highway, speaking through his lips to the weary and depressed, ordering his life so that in the face of death he "feared no evil."

During his illness it did not seem possible that God could mean to take this dearly loved physician and friend from the Hospital that needed him sorely, and the Community that needed him even more. On hearing of his grave condition a few hours before his death, a missionary from the Canadian Holiness Society exclaimed, "It's impossible. He can't die. We need him too much." An Egyptian elder spent two whole days in fasting and prayer on his behalf. A friend said to the writer that Thursday evening when all hearts were heavy with dread, "There is not a home in Assiut that is not praying for him tonight."

A profound impression has been created by the sacrificial quality of his death. Prevented by circumstances from taking the whole of his vacation away from Assiut, he was trying to take a part of it at home, but was not supposed to be "on duty." Visiting the hospital one afternoon he found his colleagues thronged with work, and a patient in desperate need. He volunteered to help—and received the infection that caused his death.

What his loss will mean to the Hospital, already undermanned, we dare not think. What the loss of this Mission family will mean to the community, and in particular to the Egyptian nurses and Hospital staff who turned to it as to a home, was suggested by the large crowd gathered at the Assiut station the night Mrs. Whitcomb and Winfield started on their journey to America. In addition to our own mission group, there were fellow missionaries from other societies, nurses and maids from the Hospital, and Egyptian friends from the highest and from the lowest stations in life.

God has ploughed all hearts deeply by this sorrow, and we believe that

He is working in them through His Spirit. May it not be that even through his death, Dr. Whitcomb may yet be winning souls for the Master whose he was and Whom he served?

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## DESPAIR vs. HOPE

By Jane C. Smith, R. N. Cairo, Egypt

### DESPAIR

Two women past the age of fifty, sitting in the Welfare Center at Hussania. They are dressed in the black gallabia common to the peasant woman of Egypt. Their skin is none too clean and the hair and nails are most unkempt. Their vision must be very cloudy and dim for the eyes are covered with the film caused from tracoma of long standing without any treatment. They had been told to go to the Government clinic for an operation some years ago but through fear and ignorance they stayed away. Some one brought them to Hussania and because they have been received kindly and have known some bit of comfort from the constant irritation in their eyes, they continue to come, even though they have been told there is no cure without an operation and then it might be unsuccessful. If they had been taught to care for their eyes while they were younger or their children had been able to do more for them, they might still have good vision but as they are, there is little to look forward to. These two women represent only a very small percentage of the women of that class who are among the people of Egypt belonging to the common or peasant class. Pray for them.

### THE HOPE

Awatif is a child of eighteen months, the first child of her mother who is a young married woman. Awatif had an abscess on the side of her head. It was poulticed at home but without medical care and finally ruptured and drained. Proud flesh formed until there was an ulcer the size of a dollar.

It must have been through the neighborhood gossip or else the father brought home the news, for none of the women in the house are supposed to go out on the street, but by some means they learned of the Hussania Center and Awatif was brought by her mother for dressings. She is kept spotlessly clean and rather well mannered. The ulcer was cleaned up and bandaged and now after three weeks it is nearly closed and will be in a day or two.

During the feast days the home was visited. It was nice to see it so clean. Besides Awatif and her mother, there was the grandmother who is still a young woman, and a sister and brother of Awatif's mother. Because they are strangers here in Cairo, having come from Tanta, Awatif with her mother and father all live in the same home with the grandparents. The father is a tailor and the grandfather is a clerk in the Government service so they are not of the poorest but the women are untaught as to books and they live a very simple narrow life. They were much interested in asking why the missionary was not married and from where she got her living. Coffee was served and then oranges were brought because of the feast time. It is almost impossible to make them understand that one has come just to have a little time of fellowship but they must present coffee or something to drink in order that one will think well of them. There is a courtesy and hospitality among them which is just unsurpassed. One longs to be able to get close enough to help in their problems and make them realize their need of a Saviour. It really is a great comfort that we can pray for them and we do believe that He understands and who can tell what the Holy Spirit is capable of working in them through us who are faithful.

# ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

## A MOTHER'S PROBLEMS IN TREKKING WEST IN ETHIOPIA

By Mrs. H. J. Wilson, Sayo, Ethiopia

After asking the advice of many missionaries we decided that we would take a chance on the unknown and trek to our Western Ethiopian stations with our seven-months-old-baby girl. We had never had a baby girl before and we had never trekked out to western Ethiopia from Addis Ababa either, so we didn't know how the combination would work, but every one said that Barbara would probably be about the best trekster in the party and that in no case should we miss seeing our western work on her account.

The mission handy man built a special little house in which the newest member of the family should spend most of those next three months. The top was of Celotex, the sides of screen wire and canvas curtains to keep out flies, sunshine and rain and the bottom was of ply-wood so that it would be strong but still light. Above the compartment in the bottom, which was for food and clothing for the young lady in case we might become separated from our caravan, was strong cotton webbing to hold a light mattress in position. At each end the whole house was encircled by a securely fastened strip of iron with a place at the top for a carrying pole. Two men could carry at one time, then change with two more when they were tired.

The first day we traveled by *cameon* or truck and thereby saved four days of hard, uninteresting trekking. The baby had to be held in our arms all day as we pitched and bumped westward through clouds of dust with the sun first scorching our backs and later our faces. She was a good baby all day long in spite of the jolting, the dust and the heat, taking her naps and eating her cereal or drinking her milk while on the go. But the mother's heart began to sink and feel heavy with fear of what the unknown future might bring to her baby girl.

**"Bobby" takes her morning dip in an Ethiopian stream.**

The next morning when we started out on our mules Bobby was sleeping peacefully in her new house. Of course the carriers would have to make too much noise and awaken her! It seemed that every step the men took bounced baby and house about three inches into the air. We soon began to wonder whether the poor little thing would be able to keep her breakfast down, but contrary to all usual opinions concerning the inadvisability of jostling a baby immediately after a meal it seemed to cause Miss Barbara no inconvenience whatsoever. Nevertheless, for a number of days at every little cry or complaint from her I was sure that she was either sick or going to be. How foolish I had been to ever have thought of bringing my

little girl out into the silent, Ethiopian wilderness!

Every day when we would get into camp there was the task of heating water and sterilizing the bottles as well as making up the formula. Then there was a tired baby to feed and to put to sleep.

One day our camping place happened to be near a market about halfway between Addis Ababa and Gore in the middle of a big hot plain. The only water supply was from a sluggish little stream which loafed its way across the gently rolling plain between precipitous, black mud banks. The water had the appearance of being mixed with liberal amounts of black ink, but it was all that we could find to use for the next day's formula. After several hours trying to get the sickening looking mess to boil over a smoky, little open fire I was nearly in tears when Miss Nichol came to my rescue with some nice clear water which had been left in her water can from the day before. After this experience we always tried to keep an extra supply of boiled, clean water on hand for the baby in case our camping place should again fail to furnish us with a good water supply.

Barbara always thoroughly enjoyed her baths in the clear little streams beside which we were sometimes fortunate enough to make our camp. The first touch of the cold water on her teensy toes always resulted in a sudden gasp and a most startled expression, but the chill of the water was soon forgotten in the joy of seeing the flying drops sparkle in the sunshine.

As the days went by I learned not to worry so much about the baby and so could enjoy trekking more. In fact the baby was very happy and well the entire trip from Addis Ababa to Gore, then to Sayo, where baby and I were left behind when it was decided that we should make our home permanently in that station.

## THE GORE NEWS

C. F. Kenneweg, Editor

### BAPTISMAL DAY

Six people were baptized amid great rejoicing at the morning service last Sabbath. Three more have requested baptism on the coming Sabbath. In Ethiopia a person takes a new name upon being baptized. Accordingly Assiz, Kani, Yassim, Tucho, Hada Alitu and Terfi were baptized Stephen, Elijah, Son of Sabbath, Power of Jesus, Daughter of Sabbath and Daughter of Jesus in the order named. Three of these had been Mohammedans. Ato Hilu, Cabuda, Tadu and Alitu were honored as Godfathers. Join our prayer of thanksgiving over these 9 who have given their hearts to Christ. Order your prayer that many more may come into the fold.

### SCHOOL OF THE PROPHETS

Perhaps our greatest need in Ethiopia is for trained native leaders. In Gore we are experimenting with a junior Theological Seminary. Seven leaders attend each afternoon. Besides Bible study we have a class in pastoral theology. Practical ways of leading people to Christ, of helping the advance of the Kingdom and answering objections are considered.

# THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

## NYA DUNGOLA

By Miss Elsie E. Grove, Doleib Hill, The Sudan

The writer had been working in the Girls' School at Doleib Hill for some time when one day one of the boys in school volunteered the information that his little sister was coming to school. He was a nice boy so we would welcome his little sister expecting her also to be quick and clever.

A day or two later a little girl appeared in school for the first time. She was a bright-faced little thing and not one mite afraid or abashed in the presence of the foreigner; on the contrary, she did not seem to be able to get close enough; she pressed right up against her, almost on her knee and looked up into her face with a confiding look. Asked her name, with a shy little grin, she gave the name "Dungola." Did she want to come to school? To this there was a shy little, "Yes". She only came a day or two, however, and then nothing was seen of her for a long time.

When school opened again last fall after some vacation the boy was asked if his sister were coming to school. He said he had asked his father who said he did not want her in school. As we wondered a bit at this, since Dungola's father was the first Shulla baptized here at the Hill, something was said about seeing the father. To this the boy replied that the father would say, yes, to us because he would be afraid to do otherwise before the foreigner, but he reiterated that he did not want her in school at all. And Dungola did not come to school.

Her father was not at home at this time for he had been sick and was being cared for in the home of a relative. When he had become better we happened to see him one day and, while talking to him, asked about his daughter, why was she not in school? Did he not want her to have an edûcation? His reply was to the effect that he had been very sick and had not been at home to see whether she was in school or not. Of course, he wanted her in school, school was a fine thing. He also said that the mother did not want her in school, but we were to tell the boy that she was to come to school. So we carried directions to her brother to bring her to school.

The next school day Dungola again appeared in school and seemed so happy to be there. She is a bright little thing, quick to get that in which she is interested and clever with her hands as well; often she learned how to do things and would be doing them nicely before older girls could do them. Now and again we would hear,—"Big Lady, see!" Holding up her work with a winning little smile as she sought approval.

Then again she was absent from school; inquiries brought the reply that she was sick. Her absence was prolonged, however, even after she was quite well again, if sick, this we knew for we had seen her running errands for her people. Finally inquiries as to why she did not come brought the answer that her older brother would not allow her to come. But what right did her brother have to say whether she could be in school or not? After pushing our quest for some time we got the information that when Dungola got married the cows paid for her by her husband would go to this older brother and would in turn be used by him in getting his wife. Now should Dungola go to school and get some education she might become quite too independent and not be willing to marry the man

which her father and brother chose for her, or it might be her brother who chose him, and she might decide to marry some man who did not have any cattle, which would be just too bad for her worthless brother. But should she not have the right to marry the man she wanted? Certainly not! Were not

**Untutored Children of Africa**

women only cattle? What right did they have to decide for themselves?

Here was a new thought, or should I say an old thought which had come to us in a new way,—the very work we had come to do would, no doubt, be quite upsetting to some Shulla customs, though not directly so. To put it as one Shulla did when he heard something of what was or is hoped for the girls,—"Why, you are going to make *'people'* of them." We had not thought that we were going to make people of cattle, but we had hoped to make better people of the girls, but we had not been "thinking black," we had not been thinking in terms of cattle.

We grant them that *people* will not be content, nor never have been, to be bought and sold as cattle without having any say about it themselves, but should that deter us from trying to do what we came to do? Rather, our job assumes larger proportions, and our educational problem becomes one of the community and not the girl's alone.

Appeal to the father before had brought our little girl back into school so it was worth trying again. Meeting him in the path one day, he was asked why his daughter was not in school. "Was she not in school?" He thought she was, he had been busy at other things, but he would see about it. And again we were assured that he wanted her in school and that the mother did not.

A few days later she again appeared in school and attended quite regularly for a time. During this time the mother was away in her home village. Now Dungola is out of school again, her mother is still away and we cannot quite make up our minds just who it is that does not want her in school.

It remains to be seen whether our little girl will have the opportunity of becoming one of the *"people."* Your prayers will help her as well as others.

## BIBLE BOOKMARKS

**Bible Bookmarks, on which are printed the suggested Scriptures for the devotional use of Prayer Groups, are now available. These Bible Bookmarks are free. Order from the Literature Department. Kindly send five cents a dozen to cover mailing expense.**

# THE MISSIONARY WHEEL

The MISSIONARY WHEEL was presented at the WGMS Convention at Grove City, June 25, 1935. It was *missionary* in its construction. Mr. R. E. English, friend and supporter of missions assembled the materials; Mr. Ralph Campbell, brother of Dr. J. G. Campbell of India constructed the framework; Miss Mary Montgomery, grand-niece of Mrs. Emma Dean Anderson, of India, painted the pictures; Miss Tait cousin of Miss Marie Tait of Egypt assisted in the decorations.

The Wheel was seven feet in diameter. A very strong electric light—500 watt—placed behind, shone through the fabric from which the wheel was made, bringing out the colors beautifully, as the wheel was turned and each spoke displayed.

This is reproduced here at the urgent request of many delegates and with the hope that it may be a stimulus to our missionary women to give the "GO" signal to our Missionary Wheel.

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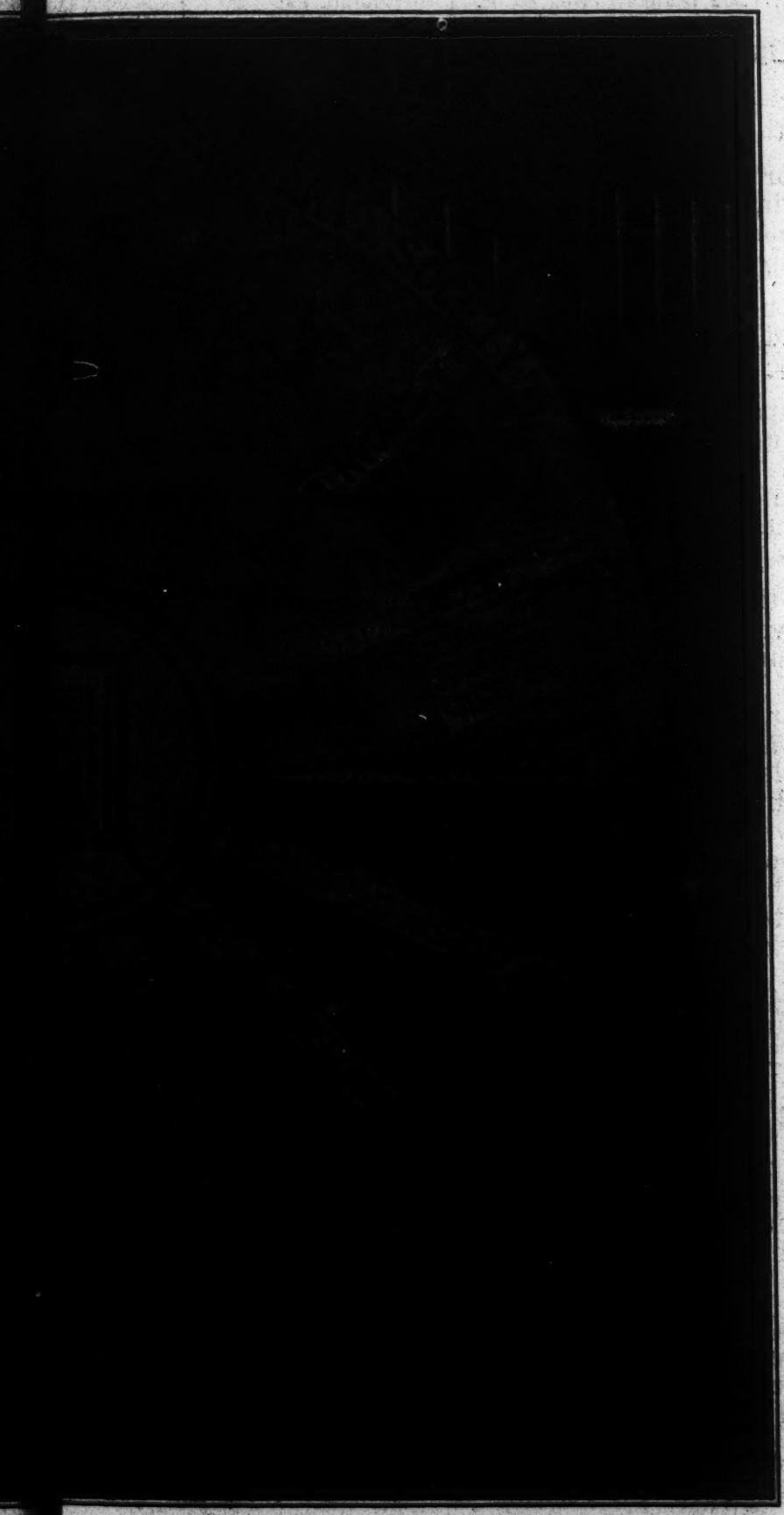
A Wheel is an evolution. Primitive people have always walked and carried their burden upon their heads or on their backs. Gradually they devised the plan of using branches of trees on which to drag burdens, then sleds and finally they developed the wheel. Today we have myriads of wheels from the tiny little ones in a lady's wrist watch to the great wheels on engines and even to the Ferris Wheel.

We wish to present the wheel as a symbol of our missionary work. Our thesis is: "Information Essential to Progress."

The purpose of a wheel is to take something somewhere; to carry someone, to make something go. It was not made to stand still. Standing it is useless. It was not made to go backward, though it can move backward only for the purpose of getting in a better position for going forward.

We shall let this wheel represent the portion of the Missionary work of the United Presbyterian Church which has been assigned to the Women's General Missionary Society. This wheel is made

ARY WHEEL



to go. It is made to carry news; to carry help to downtrodden women; to send education to the ignorant; healing to the afflicted; shelter for the homeless; mothering for the orphans; to carry the message of a loving Saviour to those who know him not.

On the other hand it is to carry information to Christian women, "To inform those who are interested and to interest those who ought to be informed." The wheel is engirdled by a band of steel—it is bound with a strong organization. The spokes represent the places to which our missionary message goes and the place from which we receive news. The Hub is the center from which radiates information which runs back and forth from the tire along the spokes to the Hub and then from the Hub back again to the tire. "No organization can accomplish its purpose unless the members know why it exists and what it aims to do. Information shared by the whole group becomes a unifying power and is the only factor that can bring about a united effort based on knowledge." So the Hub is the intelligence service, supporting, holding together all the departments of work that are included within the circle. It sends its messages to and from the Women, Young Women, Juniors, Life Members, Missionaries, and Secretaries, making them all known to each other and binding them together in one great purpose.

No wheel can go without power: man power as in the wheel-barrow or bicycle; horse power as in the plow; water power as in the mill; steam power as in the engine; electric power as in the thousand and one electrical devices in this mechanical age. So behind this wheel there must be power, otherwise it is stationary. The power that energizes this wheel is available through the "prayers of all the saints." It is the same power that was released in the Upper Room two thousand years ago. It is released today only as the same conditions are met.

Significant of reliance upon this Power we turn to the first spoke

(Continued on Page 53)

# EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

## "CHURCH AWAKE!"

This is the commanding and rather startling Watchword of the Congregational Program for the new year.

Some of your neighbors or some of the people with whom you deal may be saying to you, beginning the evening of September 27, "Happy New Year". This is, among our Jewish brethren, the beginning of the year and is observed with many services and ceremonies.

While we recognize another date on which to give such greeting, yet in reality in school life and in church life September marks the beginning of the year.

Some time ago there appeared in a religious journal an article entitled, "Wake up! Ladies Aid!" It was a challenging discussion pointing out that the energies of the women were consumed largely in sewing, cooking and serving in order to eke out the budget of the local congregation, leaving little time or strength for the real duties of Christian women.

Would this not be a good time, at the beginning of the church year to make an evaluation of our work in the church? Let us make a list of the things that we might do through the power of "The Holy Spirit in Life and Service" to help the "Church Awake": Bible Study in the home; Family worship; regular attendance at Sabbath School; teaching a class if capable and needed; accepting any office great or small in the Women's Missionary Society; leading a Girls' Circle if asked to do so; leading a Junior Society if qualified and invited; attending prayer meeting for personal spiritual growth; attending church regularly with the whole family in the "family pew;" visiting the sick; visiting the shut-ins; looking up strangers in the community and inviting them to the church services; speaking to the unsaved and trying to win them to Christ—in short giving Christ and His Church first place in our lives.

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem" (Isa. 52:1).

## OUR RESPONSE TO A KING'S REQUEST

Our hearts were strangely moved, when a few weeks ago, Haile Selassie, Emperor of Ethiopia sent a message requesting the United Presbyterian Church of North America to pray for his country that war might be averted and that a peaceable solution might be found for his vexing problems.

Haile Selassie has been a tried and true friend of our Church. His help given to our work, his cordial reception of our workers, his interest and sympathy have been most cheering through the years. Now the confidence he places in us asking our prayers is a challenge to our faith.

Our response is a call to prayer sent out by the Moderator of the Church. The day set, which we trust was observed in all our churches, has

passed, but let us not confine our prayers to one day alone. Looking back over sacred history, and secular as well, we see that God has often thwarted the plans of evil doers. Should we not pray confidently that His Spirit may direct the conferences so that reason and right may prevail and that the madness of war may be destroyed.

## A SPECIAL DAY OF PRAYER

*The United Presbyterian Church views with regret the present tension between Italy and Ethiopia and is deeply concerned on account of the preparation for war which seems imminent.*

*We have great interest in the land of Ethiopia. Our missionaries are there preaching the gospel of Christ. We have built and equipped and are conducting hospitals to minister to the sick. We are gathering a native church.*

*The Emperor of Ethiopia has been very gracious to our missionaries. He has appealed to our Church in America for its prayers in this crisis.*

*Our Board of Foreign Missions has requested the prayers of the Church at this time.*

*THEREFORE, we the officers of the General Assembly of the United Presbyterian Church of North America, appoint Sabbath, August 18, 1935, as a Special Day of Prayer to be observed in all our churches, in which earnest prayer shall be made to God, in the name of Christ, that He may guard His servants, our missionaries, that He may protect and prosper the work of the Church in Ethiopia, that war may be averted and peace prevail, that through this unfortunate experience God may open more widely the door of opportunity for the gospel in Ethiopia and that His name may be glorified.*

*E. C. McCown*, Moderator.
*O. H. Milligan*, Clerk.

## QUESTIONNAIRE

1. What do you answer Him?
2. When does Child Training begin?
3. Why did Jesus have understanding sympathy with women and children?
4. Is there time for Family Worship in the modern home?
5. What is Luther Burbank's conclusion about heredity?
6. Of what value is a translation of the Psalms into the common language of the people of Egypt?
7. What is the FFF?
8. Why is "Patience" not afraid?
9. What, in your estimation, was the highest tribute paid to Dr. Whitcomb?
10. How is Miss Grove making "people" out of girls?
11. Will your society give the "GO" signal to the "Wheel"?
12. An unusual bath—Where?
13. A funeral service that was different—Where?
14. Name some fruits of work among Negroes.
15. What missionary has received a great honor?

# THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

## TWO NEW PAGEANTS

Two new pageants have been prepared for your use this fall in preparation for the annual Ingathering. One written by Mrs. Harriet S. Boobyer is for the Juniors—THE GRATEFUL HEART.

The other was presented for the first time at the Grove City convention. It was written by your General Secretary and is entitled WHAT SHALL I RENDER? Plan to present these or one of the list found in our new List of Supplies.

## A THANK OFFERING MESSAGE TO ALL MISSIONARY SOCIETIES

My dear Co-Workers:

At the September meeting of your society you will no doubt complete the plans for the annual Ingathering.

The Thank Offering, what it is, what it does, and reasons for expressing your gratitude by gifts, has been faithfully presented in the previous meetings of this year by the Thank Offering Secretary of your society.

Now the time of the annual Ingathering Service draws near. Have you been daily recounting God's goodness to you? In a recent number of a medical magazine is an article—"Health Frontiers". As you read you will find this striking sentence, "Count your blessings, make the best of what you have, do the best you can and then refuse to worry".

If we would all follow this formula for living as this doctor prescribes, how much happier we would be and healthier too.

We are prone to dwell on the things we do not have. Let us change our thinking and from today until Ingathering day follow this "Healthgram"—"Count your blessings, make the best of what you have, do the best you can and then refuse to worry."

The Apostle Paul exhorts us "In every thing give thanks: for this is the will of God in Christ Jesus concerning you." I Thess. 5:18.

We are not only to ask God for blessings, but we are also to praise Him as the necessary sequel when we obtain those blessings. If we only express our wants we are extremely selfish. The blessings God gives us, are deepened and endeared to us when we lift our hearts to Him in praise and thanksgiving.

A thankful heart is one of the choicest gifts, and brings real happiness.

If all the members of our nineteen hundred and seventeen societies would, during the days of September, October and November, "In every thing give thanks", the united volume of praise would bring unbounded joy to our Father in Heaven and great happiness to the forty-six thousand five hundred and thirty-three members. This would be the richest blessing the women of our church could receive and the work of the Women's General Missionary Society would be increased and extended at home and abroad. Let us take this as our Rally call from today.

As we approach the Thank Offering season think not only of the daily material blessings but praise God also for His great love for the world and the gift of His Son for us. In your giving remember Christ gave the Best.

"Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace.
And in His service, as we're growing stronger,
The calls of grand achievements still increase;
The richest gifts for us on earth, or in heaven above
Are hid in Christ. In Jesus we receive
The best we have.

"And is our best too much? O friends, let us remember
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood
Gave up His precious life upon the cross;
The Lord of lords, by whom the worlds were made,
Through bitter grief and tears gave us
The best we have."

How Can We Make This Thank Offering Our Best?

PRAY for it. Pray daily. Pray in your societies and prayer groups.

WORK for it. Decide on a goal in excess of last year's offering.

ENCOURAGE all members to make daily use of the Thank Offering boxes.

ADVERTISE your Thank Offering service for several weeks previous to the Ingathering.

SEND personal invitations. Plan to observe the week previous to "Ingathering" as a week of self-denial, thanksgiving, and prayer.

PLAN to give one of the Thank Offering pageants.

READ aloud to your society the "Story the Thank Offering Blanks Tell," as found in the Annual Report page 624 of the July, 1935 Magazine. It will enthuse and stimulate every member to greater effort for the 1935 Thank Offering.

KEEP all interested in Life Memberships and Life Directorships. Senior Life Memberships, $25.00; Junior Life Memberships, $10.00; Life Directorships, $300.00.

In sending these, the name must accompany the money. The treasurer of the society sends names and money to the presbyterial treasurer and she in turn sends to the General Treasurer.

## INSTRUCTION

1. Order Thank Offering envelopes and leaflets (free for postage) in time to send out a week or ten days before the date of your "Ingathering," and mail or send out through committees to all the women in your congregation. It is helpful for the Thank Offering Committee to send with each envelope a personal letter of invitation and plea for a liberal offering.

2. Plan to meet the expense of carrying on the Thank Offering in your congregation from the contingent fund of your society, and never —no never take it from your Thank Offering.

3. Do not retard the work of your Presbyterial Thank Offering Secretary and mar the report of your General Thank Offering Secretary by procrastination or failure to send in your blanks well-filled and on time.

4. Blanks for reports from Women's, Young Women's, and Junior Societies will be sent to your Presbyterial Thank Offering Secretary October 15. If you fail to get blanks promptly, write to her and ask for them.

5. Do not use your Thank Offerings:

(a) To meet congregational expenses.

(b) To make up congregational pledges to Church Boards.

(c) For church benevolences.

(Continued on Page 40)

# YOUNG WOMEN'S DEPARTMENT
## *including*
## GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

### FINANCES

Does your society think of its whole job throughout the year? Or does it make a small contribution to an object and consider its obligation complete? Or does it think little of any disbursements until nearly report time and then scramble frantically to make a good showing with returns not at all commensurate with its ability? Bemoaning its poor report will not swell the treasury! Or is there a state of ignorance in the society as to the necessity for gifts since few if any of the members have access to the monthly Magazine? Or are there those who have access but do not read? A reason for failure as well as for success may always be found.

Now for the Young Women's Special fund.—It is time to begin to lay by the *extra* gifts for this fund. At the last of the year just past, a deficit of "$2,143" was reported, the department not meeting its pledge of $8,630 to this fund by that much. Any further comment might be superfluous. The amount received, $6,487, was divided pro rata between two objects, the support of Pasrur G.B.S. and the salaries for five missionaries. Needless to say, each received the promised amount, the general funds meeting the deficit. Do we want this to occur again?

### NEW YOUNG WOMEN'S SOCIETIES

This is a little early in the year to hear of many missionary groups yet not too early to expect much planning for that society which is to get under way before 1936 is introduced. May there be many! Send all necessary information to headquarters as soon as possible after organization. Two societies are ready to make their bow—Elizabeth Y.W.M.S. of Westmoreland Presbyterial, 22 members, Margaret Griffiths, president, and Third Washington Alice Grimes Mission Circle of Chartiers Presbyterial, 12 members. Mary Elias of Chartiers Street, Washington, is president of the latter society.

Incidentally, if you do not discover that your new society has been mentioned in this column, kindly drop a card with full information.

### QUESTIONS—ANSWERS*

1. Is the teen age group under the supervision of the Women's Missionary Society or older young women's group as is the Junior Missionary Society?

No. The older groups should feel a keen interest in the girls—enough to see that such a group is formed

*In the May number of the Magazine a few questions and answers were presented. It has been thought advisable to include another list.

if possible—but the teen age group is a part of the general society just as the other societies are. It is part of the Young Women's Department.

2. How then shall the circle be guided, the members having come so recently from under the leadership of a Junior Missionary Society superintendent?

By appointing one or more sponsors from the older groups—one from each being preferable—to sit in as *consultative* members, not as society members.

3. Should a teen age group "live beyond its means"—that is, have paid speakers it cannot reimburse, depending on an older group or person to meet the bill?

No. This young group should learn in the beginning to not expect to have the type of speaker an older society might afford. It should live within its contingent budget.

4. Should a girls' group not have a missionary or other guest speaker then?

Yes, if it can arrange to have a meeting when an older society has secured such a speaker. In this way, both societies may have the message without extra expense on their part or undue exertion on the part of the speaker. One address in a congregation by a busy speaker should be sufficient for the time.

5. But could a speaker reach both groups in the same address?

It is possible. As a matter of fact, we are all very much like children, some older grown to be sure. As to content of a message, nothing should be given in public address that would be unsuitable for any group. Besides, a story simply told registers more effectively with both older and younger. We digest simple food better than heavier food!

## HARD TO REACH

These are days of standards. Food tests, testing of scales, swimming tests, regular sports' contests—everything is being tested. Ideals are not supposed to be easy to reach. You have watched a group of children at play. These children were not organized but the idea of winning was in the foreground. Should one be challenged to undertake a feat and he held back or seemed uncertain as to what he should do, how the "boos" and "catcalls" would ring out! Even children abhor cowards or weaklings! Because a thing is hard is not accepted as a good reason for not making the attempt, really trying to win, but it must be honorably accomplished. Children scorn cheaters!

As youth advances toward maturity, a certain cautiousness appears. Every one desires to be admired so may be tempted to cover up firm conviction a bit lest conscientious companions may call him "narrow"! Just now young people and older ones are being tested probably as never before. So many habits or customs that have been marked with a big "taboo" are now being "allowed" by many who once spoke with conviction against such things.

The use of the cigarette or even the cocktail seems to be lightly considered by entirely too many otherwise good citizens. So many are refraining from making their position clear on the question. The fear of being considered plain queer or just old fashioned seems to weigh heavier than the desire to be classed with those who think straight and act accordingly.

It is hard to reach a high standard and most difficult to maintain it. The high standard is God's laws. God commands that the body be not defiled. He says to avoid the appearance of evil; to cease doing evil and to learn to do well. He cautions the followers of Christ to be careful in those things which they allow, judgment to follow in the wake of disobedience. He avers that if the be-

liever's gospel be hid it is hid to them that are lost!

There are those who are prone to measure themselves by themselves whether as to thought or action. This is the old, old "copy-book" type of living and never tends upward and to better living but to poorer performance. The aim of us all should be to know what God has to *say* and accept it as truth.

A radio speaker—not a minister—said recently that even though one may not understand everything in the Bible, he should accept what he understands as truth and accept the rest on faith. If memory serves correctly, the speaker was Tony Wons of Chicago.

Yes, it is hard to reach high standards and to hold them, but our job is to reach! The path of least resistance is being chosen by some because it is easiest. But is it? There is a way that seems right, but it ends in —death! Christian young women are receiving the challenge today as no one else perhaps. It is they who must not compromise with evil or do as the world does because it is easier to do so than to live up to teachings and convictions. There is a tendency to underrate the church and its agencies; to openly defy God concerning the proper use of His day, the Sabbath, His Word. God says to come out from among them—the world and its ilk—and be separate. Some seem to be trying to be of the world and yet desire to be known as Christians. This straddling type of living is very insecure and not tended to make for comfort. Some say that to reach the worldly and lift them up one must associate with them. The late Calvin Coolidge said, "Don't expect to lift up the weak by pulling down the strong." Hear Paul's injunction, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." These are evil days demanding high living. "Be strong in the Lord and in the power of his might."

The work of the missionary society is just beginning after a summer recess. It is necessary to start right if it may expect a good finish next spring. Whether or not the year shall be good is largely an individual matter. What kind of members do you have in your organization? Can they be counted on to do their best to reach the goal? Are they "uplifters" or "downpullers"? "Having done all—stand—ready to move on and upward.

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## METHODS

From *The Missionary Monthly* of Toronto, Canada comes the following suggestion for Girl's Circles:

### *The September Meeting*

Do you think that September is too late for a supper meeting out of doors? If not, use your ingenuity and make the September meeting-place a surprise. Select three girls to find a spot for your supper, keeping it a secret from the other members. Then by a paper chase or signs, the rest will discover the place. Divide the remaining members of your Circle into two groups, one to prepare the program, the other to plan the supper. After supper have a game; for instance, a treasure hunt using articles from foreign lands as the hidden "treasure." The winner will be the individual or group which collects the greatest number of articles, names them and tells from what country they are obtained. Some of the articles could be, peanuts, rubber, cocoa, tea, rice, etc., done up in small packages. Then have your business period, following it by a program.

These are just suggestions for you to adapt as you wish, but do *vary your meetings.* There are so many possibilities for very helpful meetings if we will spend a little time and thought in our preparation for them.

*New Programs*

1. Etta Mae Leech, 1119 Wallace Avenue, Wilkinsburg.
2. Mrs. H. M. Fines, Butler, Pa.
3. Lorene Ludwick, 523 N. Monroe St., Butler, Pa.
4. Mrs. J. L. Huston, 34 Letsche St., N. S., Pittsburgh, Pa.
5. Mrs. R. T. M. Magill, Morgan Hill, Calif.
6. Mrs. E. J. Miller, 239 Summit Avenue, Bellevue, Pa.

1. An aid to the president and to the members is a page given over to the order of exercises to be expected. A varied program is planned. This is the *Florence* Jones Circle, First Wilkinsburg.

2. The Women's Missionary Society of Second Butler has a "shining" motto—"Scatter sunshine." On the prayer page is this verse: "I like to feel that though on earth we never meet—Yet we may hold heart fellowship at God's dear feet. I like to feel in all the work Thou hast to do—That I by lifting hands of prayer may help thee too."

A challenge in verse heads one page: "Hold high the torch, you did not light its glow—'Twas given you from other hands, you know; 'Tis yours to keep it burning bright, Yours to pass to others needing light."

Every Christian might well ponder these lines:

" 'Why didn't you tell us sooner?'
The words came sad and low;
'Oh ye who knew the gospel truths,
Why didn't you let me know?' "

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3. The Jean Campbell Missionary Society planned its mother and daughter banquet for early in the year, a sealed program exciting interest. The executive committee is to be in charge of the annual picnic. This verse is found on the picnic page: "The bread that giveth strength I want to give, The water pure that bids the thirsty live;—I want to help the fainting day by day, —I am sure I shall not pass again this way."

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4. The Mary Clokey Porter Missionary Society gives a prominent place to the list of Prayer Group leaders, one for each monthly meeting. In December, the society is to visit the Home for the Aged, giving a Christmas program. A colonial tea is to be held in February at the close of the program.

This quotation is worthy of thought: "Our society is made up of individuals. It can do nothing except as its members work,—and work together." For the mother and daughter banquet evening is this quotation: "Fragrant as a crushed rose is—The sweet flower of remembrance."

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5. The Morgan Hill, California, Verna Pillow Missionary Circle has a real blue program—as to cover—with Miss Pillow's picture on the face of the cover. The motto of the society is—"Thy will be done." This society combines the thought of special days or events with the regularly outlined program such as—a pot luck dinner, a slumber party, a three-plus-one luncheon, oriental evening, etc.

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6. The Dorothy Miller Missionary Society of Forest Avenue church of Bellevue has provided a copy of its program for each of the last two years. This society is quite happy to have reached 100% in efficiency the past year and extends to all other societies in the Young Women's Department "very best wishes for a prosperous new year."

This group meets every month of the year, July being set aside for a picnic and August for a visit to the Orphans' Home at Valencia, Pa.

This society has a special type of publicity—a printed sheet containing the name of each member with street and address as well as phone number.

# GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

## THE PATH TO HOME

GENERAL INSTRUCTIONS—This meeting is planned as a Family Circle Meeting, to which the girls should invite their parents or guardians. Make it a Very Special Meeting. The head of each household should be given a keepsake of the occasion. Make this of heavy cream art paper, or very thin cardboard about 9 in. by 12 in. Leaving a margin of equal proportion at top and sides, paste a copy of Hoffman's "Christ in the Home of Mary and Martha", size 5½ in. by 8 in., price 2c each in lots of twenty-five or more. These may be ordered from the Perry Picture Co., Malden, Mass. Beneath the picture, type the following poem.

### DEDICATION FOR A HOME

O Thou whose gracious presence blest
The home at Bethany,
This shelter from the world's unrest,
This home made ready for its Guest,
We dedicate to Thee.

We build an altar here, and pray
That Thou wilt show Thy face.
Dear Lord, if Thou wilt come to stay,
This home we consecrate today
Will be a holy place.

—*John Oxenham.*

*See July-August W. M. Magazine for program material. Also "Christianizing the Home", by Dr. W. E. McCullough, recently sent to congregations by Board of Administration.*

INVITATIONS—Cut circular shape. Put the words, "Father and Mother" in the center. Write the invitation around the edge—"You are invited to Family Circle Night at ..... time, place, etc. Your presence will help to keep our Circle unbroken."

## PROGRAM

*Prelude*—Home, Sweet Home.

*Leader*—These strains of music bring thoughts of our own homes to us.

*Circle Girl*—gives the following selection unannounced.

### HOME

HOME—a world of strife shut out, a world of love shut in.

HOME—a place where the small are great, and the great are small.

HOME—The father's kingdom, the mother's world, and the child's paradise.

HOME—The place where we grumble the most and are treated the best.

HOME—The center of our affection, round which our heart's best wishes twine.

HOME—The place where our stomachs get three square meals a day and our hearts a thousand.

—*From a London Magazine.*

*Leader*—Jesus had no real home after His years of preaching began. "He came unto His own and His own received Him not." They did not understand. However, He did enjoy the home of His friends in Bethany, the home of Mary and Martha and Lazarus. Let us read about that Friendly Home.

*Circle Girl*—reads Luke 10:18-42.

*Leader*—Here He could rest and relax. Here He was welcome. Here He was loved. Here he could find the companionship of true friends. He wants the same kind of loving welcome into our homes.

*Solo*—(by one of the fathers, if possible, or older brother. It should be unannounced.) "Behold, I

Stand at the Door and Knock."—Bible Songs Hymnal, No. 220.

*Musical Response*—By the entire group—"Abide with Me." Bible Songs Hymnal, No. 254, Stanzas 1, 3, 5.

*Leader*—The Home is a Treasure House of the Soul. How many things are stored there, some in the Room of Memory, but many more in the Living Room of the Present. One of the girls will talk about "Making the Home Attractive".

*Circle Girl*—(Using the above topic combine material under that heading, page 743, July-August W. M. Magazine, and "Books in the Home" page 746, adding original material also.)

*Leader*—Each girl may give a "Home-Tie", or two, some custom or event that has made her home dear.

*"Home-Ties"*—(Visiting home-folks may join in giving Home-Ties also.)

*Leader*—One of the most attractive things about coming home is to see the lights shining from the windows. The Home that is the Treasure House of the Soul will be more than a house lighted up. There will be the light of Christ's Presence showing through the soul windows of those that dwell therein. One of the mothers will talk about "Christ's Presence in the Home".

*Talk*—by a mother or other adult. Using the above topic, material may be found in Dr. McCown's article, "Religious Education in the Home", page 748. Use original material also.

*Circle Girl*—presents Home Dedication keepsakes to the parents of each home represented. She closes by giving—

## HYMN FOR A HOUSEHOLD

Lord Christ, beneath Thy starry dome
We light this flickering lamp of home,
And where bewildering shadows throng
Uplift our prayer and evensong.
Dost Thou, with heaven in thy ken
Seek still a dwelling-place with men,
Wandering the world in ceaseless quest?
O Man of Nazareth, be our guest!

Lord Christ, the bird his nest has found,
The fox is sheltered in his ground,
But dost Thou still this dark earth tread
And have no place to lay Thy head?
Shepherd of mortals, here behold
A little flock, a wayside fold
That wait Thy presence to be blest—
O Man of Nazareth, be our guest!

—*Daniel Henderson.*

*Song*—"Above Thee Watching", Bible Songs Hymnal, No. 140, Stanzas 3. 4.

*Closing Prayer of Thanks*—For our Homes, our parents, Christian influences, precious memories, and dear home-ties—
That evil influences may not spoil this Hallowed Place—
That Christ's Presence may be real.

*Social Hour*—A Family Sing. If the group is not too large, gather about the piano. Use the favorite songs of those present. Close with "Blest Be the Tie that Binds".

Favorite Family Games may then be played. These should be simple ones in which all may join. Ask, "What do you play at your house?"

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Printed Paths to Other Homes.

*LITTLE WOMEN*—Louisa M. Alcott.
*SOPHIE*—Frances R. Sterrett.
*THE GLASS WINDOW*—Lucy Furman.

**REFERENCE PAMPHLETS FOR STUDY OF "CHRISTIANIZING THE HOME"**

The list is sent by Mrs. Meloy. See also Reference Books suggested by Dr. McCulloch, Page 747, July - August Magazine.

**Pamphlets on Family Life which may be secured through Committee on Marriage and the Home, 105 East 22nd St., New York City**

| | |
|---|---|
| Ideals of Love and Marriage, Com. on Marriage and the Home | $ .10 |
| Intermarriage of Members of Different Christian Communions, Committee on Marriage and the Home | .05 |
| Bibliography on Young People's Relationships, Marriage and Family Life, Committee on Marriage and the Home | .10 |
| Moral Aspects of Birth Control; Some Recent Pronouncements of Religious Bodies | .05 |
| Sex Education in the Home—American Social Hygiene Assn. | .10 |
| Health for Girls (High School Age)—American Social Hygiene Assn. | .10 |
| From Boy to Man (High School Age)—American Social Hygiene Assn. | .10 |
| The Question of Petting—American Social Hygiene Assn. | .10 |
| The Story of Life. (For the young child)—American Medical Assn. | .25 |
| In Training. (For boys of High School age)—American Medical Assn. | .25 |
| How Life Goes On and On. (For girls of High School age)—Am. Medical Assn. | .25 |
| The Age of Romance. (For young people)—American Medican Assn. | .25 |
| Six Tests of Marriage, by Leland Foster Wood $10 — Gift Edition with marriage certificate | .25 |
| Foundations of Happiness in Marriage, by Leland Foster Wood (A book of counsel for the bride and groom) | .50 |
| The Church and the Family: (Program suggestions for the local church) | .05 |
| The Church's Opportunity in Family and Parent Education International Council of Religious Education | .10 |
| Growing Together in the Family, Leland Foster Wood, Ph.D. | .50 |

Write for quantity prices.

## THANK OFFERING DEPARTMENT—INSTRUCTIONS

(Continued from Page 33)

(d) For church or parsonage furnishings or for debt.

(e) For society pledges or contingent expenses.

(f) For any object—*However worthy it may be*—outside of the mission work under the care of the Women's Board.

Please don't cripple the work your society is organized to support by diverting your Thank Offerings into any channel outside of that for which the women of the Church are held responsible.

6. The Treasurer of the Women's Board—Mrs. J. B. Hill, 1531 Denniston Avenue, Pittsburgh, Pa.—closes her books for the 1935 offering on January 1, 1936, hence your offering should be in her hands—through your Presbyterial Treasurer—not later than the middle of December.

7. See that every family in your congregation is well equipped with Senior Thank Offering boxes for the next year's offering and with the little pink Junior boxes where there are children. Use last year's boxes as far as possible on account of present cost of same.

8. Order all supplies from 905 Publication Building, Ninth Street, Pittsburgh, Pa., and NOT from your Secretary's home address.

### T. O. DEPARTMENT, W. G. M. S. DISTRIBUTION OF THE 1934 THANK OFFERING

At the regular meeting of the Board of Directors of the Women's General Missionary Society, Tuesday, June 4, 1935, the following

(Continued on Page 51)

# INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

## NEW SANATORIUM HOSPITAL

By the time this reaches you the new hospital building at the government Indian Sanatorium, Toledo, Iowa, will be occupied. This is a fourteen-bed hospital for the Sac and Fox Indians, and is located south of the main building. This modern, well-equipped hospital is exclusively for the local tribe, or for employees who may need hospitalization, and is under the supervision of Dr. Ira D. Nelson, superintendent, and his staff of nurses.

This new addition to the government sanatorium is a very much appreciated improvement in the services provided for the members of the Mesquakie tribe, and will give each one of them assurance of the best care and medical attention in time of sickness or in case of injury.

## THE SANATORIUM

The sanatorium has been substantially built up since its establishment in 1912. The place was originally started in 1887 as a boarding school for Indians. Its later establishment was for the care and nursing back to good health of Indian children afflicted with tuberculosis and the present occupants are from Wisconsin, North and South Dakota, Nebraska, Kansas and Oklahoma and also from the local reservation of the Sac and Fox tribe. The average number of patients is about 80.

The institution has 70 acres of land, with spacious grounds for the various buildings, pasture for a good dairy herd, gardens for vegetables and ground for growing feed. Including the new hospital building, all property and equipment have a valuation of approximately $150,000. About 40 people are employed at the institution regularly.

## INDIAN ARROWS

The men who have been drilling the well at Simnasho struck water at a depth of about 500 feet. They say the supply will be unfailing. Superintendent Boyd of Warm Springs told Rev. Matthews that he may connect with the well. Our missionaries were happy in anticipating the pleasure of having flowing water, for their present supply of water is failing rapidly.

The government has begun the construction of a reservoir and it is earnestly hoped that the work may be completed before it is necessary for the missionary to haul water for many miles. Do we realize the blessing we enjoy, when we can go to the faucet and turn on hot or cold water?

How many there are who seek to live the new life as the Indian sought to test the virtue of the white man's feather bed! He took a handful of feathers, laid them on a board, and slept on them all night. In the morning he remarked, with the accent of profound conviction, "White man say feathers heap soft. White man fool."

—From Heart and Life Bulletin.

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The services for a little one who died of pneumonia at Tama recently were in marked contrast with the one which was described in the May issue of the Magazine. Rev. Patterson, read from John 14 and had prayer at the house.

Indian rites directed by the child's grandfather were observed first at the grave, then a Christian service followed. Rev. and Mrs. R. G. Smith, the former missionaries, were invited by the father to take part. They sang the 23rd Psalm, Rev. Patterson spoke from Psalm 103:13 and Rev. Smith closed with prayer.

# NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

## WHAT OUR CHURCH HAS DONE FOR THE NEGRO*

By Mrs. Betty Taylor Groves,
Arlington, Alabama

I am very, very happy tonight to bring you greetings from the Sunny South.

The hearts of my people rejoice because of the blessed light you have shed among them. There can be no doubt as to the kind of influence our Church has, but the breadth and scope of that ever-widening force can never be measured.

When our United Presbyterian Church stepped into Virginia, North Carolina, Tennessee and the Black Belt of Alabama, three-quarters of a century ago, and established schools and churches for the Negro, its enterprise was probably regarded as of dubious value. Other organizations were making efforts in the same direction but soon abandoned them. They found the adventure void of profit and the glamour wearing thin in face of the task of teaching independence, citizenship and Christianity to a people bewildered by the sudden uprooting of a type of life to which they had been, as a group, subjected for more than two centuries. To reach out a hand of brotherly love to a people without financial or social resources, to a people chained in ignorance, superstition and fear, to a people whose only hopes were a slipshod, unscientific knowledge of farming and some unwritten songs must have, and did require supreme Christian courage. Our Saviour has said: "Inasmuch as ye did it unto the least of these, ye did it unto Me."

Rev. Joseph McKee, Miss Eliza B. Wallace and Miss Jennie McCahon were among the first to blaze the way into the South-land and suffer persecution for Christ's sake that they might teach the Negro.

Yes, they suffered and at times when the doors were closed to them they wrapped a blanket about them and slept on the porch with only the floor for their bed. They continued to preach and teach God's Word to my people, who could not think for themselves and who were drunk with the breath of freedom.

Our Church has forged its ever lengthening chain of influence stronger and stronger and each year others were ready to give up home and friends and come into the South-land to teach the Negro.

Slowly but very steadily the movement grew. Our fathers had prayed in the fields, under the hills, in the woods and everywhere and believed their prayers were answered through the workers sent to them. Our Church lifted the Negro from superstition to a realization of truth, taught him to love his neighbor as himself and to live his religion each day, to sign the temperance pledge and keep his body clean; to call the family together morning and evening for prayer, to sing the Psalms of David, to open socials with prayer, to live for others, to keep the home clean and beautify it, to cook and sew. These are only a few of the many, many things the Church taught the Negro. There was nothing spasmodic or abnormal in the Church's teaching but instead its remarkable increase has been brought about by steady, fervent earnestness, until it was possible to pick leaders for the work from among those trained, who in turn were ready and eager to train others.

The age old cry—"Give our children a chance," was answered by boarding schools and day schools,

*An address delivered at the W. G. M. S. Convention, Grove City, Pa., June 28, 1935.

efficiently managed with a minimum price for an education. These schools reached out to help others in other communities and finally other states. Those who came and were able to stay even just a little while never forgot the touch of the Spirit, and went back home strengthened and hopeful of helping others. Our Church and school go hand in hand and because of this connection many are saved, inspired and sent out to labor in the vineyard of the Lord. The influence of the Church flowing through these two channels is unlimited.

Our Church has taught the Negro the sweetness of a crust when shared with his hungry brother, the blessedness of the tie that binds in Christian love and inspires him to live up to the slogan of "Speed and Efficiency."

Our Mission school at Norfolk, Virginia, wrote her name on the hearts of the boys and girls taught there, and even though the school has been removed, the best teachers, preachers and leaders in that city today are those into whose hearts the seed of the gospel was sown by our Church. The head of the only Normal School for colored youth in Baltimore, Maryland, got his inspiration in our Norfolk Mission School. Thyne Institute, Chase City, Virginia, has inspired more of our ministers who are now at the head of our missions than any other mission we have.

Henderson Institute, where the Holy Bible has been taught in its fullness to hundreds, yea thousands of boys and girls, is now turned over to the state but the cities, villages and hills of North Carolina and many other states ring for Christ through leaders inspired in Henderson Institute.

And dear little Townsville, so short-lived as a Mission School, touched many lives for good in those few years. Of that number we are especially proud of Ralph Bullock who is giving his life for the youth of the South, teaching them to be "trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent." Mr. Bullock is the Executive Secretary of the Junior Y. M. C. A. for colored boys, the only one who has ever held that position.

Camden, one of the largest of our missions in the Black Belt, owned and controlled by the Women's Board, is sowing the seed of truth in the hearts of many youth each year. One of her inspired sons, Assistant Manager of the Pilgrim Life Insurance Company, is touching the lives of many in Alabama. The faithful leader at Camden, the Reverend W. G. Wilson, has been called to his reward.

To our sorrow, Canton Bend has been closed. Those who were trained in this school must point others the way.

Miller's Ferry, the mother of the missions in the Black Belt, has helped and sent out more Christian workers and leaders than any other mission down there. Prairie, another station owned by the Women's Board, is faithful in her service of reaching the unreached and saving the unsaved.

Now we come to Arlington Mission, surrounded by our own people, a living example of the fruit of the Spirit. As all communities touched by the influence of the Church, we find clean homes, Christian homes, happy homes, where boys and girls are trained in the nurture and admonition of the Lord. The schools of the South are seasoned by those who have been trained in our missions. The value of the mission churches to the Negro cannot be overestimated. They are planted where needed, only more are needed.

In the nation's capital Dr. Ambrose Caliver, a product of our own college that you gave us at Knox-

ville, Tennessee, makes a national survey of Negro Education. Knoxville College has sent out many well prepared men of whom you may be equally proud, who are faithfully "sowing the sweet seed of content that shall bring forth a harvest of bright happy peace wherever our footsteps are bent."

Dear Christian friends, could you see the eager faces of the young people who come to us each year, you would realize the utter dependence of certain sections on the spiritual and educational light of our missions. The years of depression made it painfully hard for those who came to get even the meager sum required of them for maintenance. They are willing to work cheerfully, hard and long, early and late to achieve a small measure of success.

Not only has the Church been a scource of educational, moral and Christian training but actual material aid has been and is still being given; clothes and shoes for the needy and toys and presents at Christmas are things that have brightened the lives of many of Christ's little ones in the Southland.

The influence of our Church in the South is like a carefully constructed fire, first a tiny torch of faith, hope and love to light the way in a tangled, darkened forest of ignorance but now grown into a blaze of Christian fellowship, inspiration and courage at which many souls are yearly warmed and sent away rejoicing. May you desire in your heart to keep this blaze going so that those who come to warm themselves in its fulsome glow may not turn away empty and cold.

We are truly thankful for the leaders who have faced difficulties and shouldered responsibilities and in the name of Christ conquered. It is true you have brought us from the depths. You have taught us the way of light and life. We are as the young bird learning to fly; You are as the great eagle soaring high. Leave us not alone lest we die; Hold us, till we too may soar high.

We have had just a few years to uproot hatred, strife, envy, malice, jealousy, superstition—some of the greatest hindrances to serving God in spirit and in truth. The mass of my people have not been reached. It takes time to grow an oak. It takes more time to save a race of people with fightings within and fightings without. And yet we believe in ultimate achievement for you have trained men scattered here and there who are imbued with principle, with the just fear of God and love of their fellowmen.

The new Negro needs your help in his struggle for social adjustment and citizenship. In the mad rush of the New day we need the religious influence and Christian training of our United Presbyterian Church. May the light which you have thus far held out to us, in true brotherly love and in our Saviour's name continue to brighten our pathway along this perilous journey that we call life.

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## BIBLE BOOKMARKS

Bible Bookmarks, on which are printed the suggested Scriptures for the devotional use of Prayer Groups, are now available. These Bible Bookmarks are free. Order from the Literature Department. Kindly send five cents a dozen to cover mailing expense.

# FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

### MISSIONARIES' BIRTHDAYS

**October**

| | |
|---|---|
| Miss Sara A. Moore | October 8 |
| Miss Marian T. Peterson | October 8 |
| Miss Marie F. Tait | October 13 |
| Mrs. Ada A. Dunlap | October 15 |
| Miss Ruth I. Ardrey | October 18 |
| Miss Elizabeth McKibben, R.N. | October 18 |
| Miss Olive Laing | October 20 |
| Miss Mary A. Lawrence | October 23 |
| Miss Esther W. Wilson | October 31 |

### SOME ONE PRAYED

"The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Some one had knelt in prayer.

Some one had prayed, and Faith, a reaching hand,
Took hold of God, and brought Him down that day!
So many, many hearts have need of prayer—
Oh, let us pray."

—Selected.

## ETHIOPIA

The whole world has been interested in the much-talked of war between Italy and Ethiopia. Our Church has been much concerned about its work in Ethiopia and especially in the safety of our missionaries. The United States Government, too, has taken the matter seriously and has asked its citizens to leave Ethiopia because of the unsettled and dangerous condition. Both the Foreign Board and the Women's Board advised the missionaries to transfer to Egypt or the Sudan temporarily. Some of them have reported they are remaining on the field until it is absolutely necessary to leave, but will not risk their lives.

Ruth Nichol and Mrs. Hockman, who have not been well, left Addis Ababa and have arrived in Alexandria. Dora Arveson left there on June 25th on regular furlough and is now with her friends in the United States. Dr and Mrs. Cremer, Mr. and Mrs. West and Miss Florence White arrived in Ethiopia and were heartily welcomed by the missionaries and nicely settled when the Government's order was given to evacuate Ethiopia. The Emperor, Haile Selassie, expressed thanks for sympathetic messages sent and for the prayers of our Church for his Nation. He begs the continuance of our prayers for Ethiopia.

Miss Viola Bayne and Mrs. C. R. Kenneweg left Gore on August 3rd for Egypt, taking with them the three Dougherty children. Miss Bayne comes to America on regular furlough. She comes rather reluctantly, as the work is so encouraging among the women. She has 83 women in her Sabbath School class and many of them were really able and willing to pray aloud and were having family worship in their homes.

The last word from Miss Bayne was that they were not afraid, but that they had made plans to leave if there was any danger, but her heart ached for the people she was leaving. She said she had never been called upon to do a harder thing than to leave Ethiopia. She writes: "We have been meeting in prayer in the church every morning and the Mayor has a group of about 200 meeting twice daily on the road, and the leaders on every street gather out on the roads nearest to them with their people. In Sayo they are doing the same and so all the villages are lifting their voices Godward at sunrise and sun-

set. Surely Ethiopia is stretching out her hands to God. What a day! What a ringing there will be in my ears if I live to be a hundred years old, to hear them crying, "O God, O God!" Seventy women gathered at the last moment to bid good-bye. Many of them poured out their souls in testimony of what the word of God has meant to them. Her last word was to tell the Church at home that all is as well here as anywhere, and that we will wire in case of any danger or moving.

A letter from Miss Isabel Blair of Sayo tells of her happiness in looking forward to the return of Mr. and Mrs. West and Miss Elizabeth McKibben. We are sorry she will be disappointed and also sorry that Miss McKibben is disappointed in that her return to Sayo has had to be postponed on account of war conditions and the order of our Government. She also tells of the school work, which is her responsibility; one school of 120 boys and girls, of these 35 in the boarding department, and another little school over in the village with 40 pupils. Sabbath School and Church attendance keep up well, with some 300 in the school. The evangelists are very faithful in going to the villages and on Sabbath afternoons about ten volunteers go to villages to preach the gospel. Dr. and Mrs. Harold Wilson have another fine baby girl, born on May 3rd. They call her Joyce Gladstone.

Let us be much in prayer for our missionaries, that they may be kept in safety, and pray for the work, which is so encouraging, that it may not be hindered by war, and pray that war may be averted.

## INDIA

A matter much on the hearts of our India missionaries has been the terrible earthquake at Quetta and vicinity. We in America have read of this disaster with concern and sympathy and wondered how near it was to our mission field. Quetta is in Baluchistan, about 700 miles from Lyallpur Station. Some 46,000 people have lost their lives there and in adjacent villages and thousands of homes were destroyed. Our missionaries write of some of their Christians who have relatives in the earthquake zone from whom they had not heard and there was great distress and anxiety everywhere. One hundred hospital cases, refugees, were expected in Gujranwala, and plans were being made by the Missionary Society and Church there to help in every way possible. Four girls from the Quetta district entered our school in Rawalpindi; one of the smaller ones seemed much frightened—a terrible experience for all, rich or poor.

They have had sad and distressing times in Sangla Hill Boarding School, with some twenty-two girls ill with typhoid fever and three deaths — a very great physical strain upon those in charge. The source of the disease has been traced to the water supply and this will be looked after. Let us pray that this sore sickness may soon be stayed, and let us pray for those who suffer from the earthquake. Our sympathy goes out, too, to Rev. and Mrs. R. A. Foster in the death of their little daughter Peggy.

A happier note is sounded in connection with the honor done to one of our devoted missionaries. We are delighted to know that in the King's Jubilee and Birthday Honor list Miss Rosa McCullough was named for first class Kaisar-i-Hind gold medal. A letter was sent to her to this effect, bearing the Governor's seal. This is an honor which has been given to a number of our missionaries in years past. Miss Mary J. Campbell, Miss Emma Dean Anderson and Dr. J. P. Simpson and perhaps others received it for outstanding service in India. Still further honor came to Miss McCullough the day she left India when a letter was sent to her by the Deputy Commission of Gujranwala, on behalf of

the Government and people of the district and particularly of the city of Gujranwala, to bid her good-bye. The Deputy spoke of her 55 years in that city and district as being perhaps unique in the annuals of mission work in India. He also said, "she has spent all these years in uplift work amongst the poor people of Gujranwala and has also visited the homes of rich people." The letter closed as follows: "We all hope that you will accept this as a small token of the great regard in which you have been held in the city, particularly amongst the women and children with whom you have worked. We hope you will have a safe return to your home in America, and that you may be spared for many years and enjoy peace and quiet and happiness in your retirement." Miss McCullough's friends in America join in these good wishes and pray for a great blessing on her and all our other faithful missionaries.

## EGYPT

*THE CARTOUCHE* is the paper published monthly by the students of the American Mission College in Cairo. A special number was issued in June, dedicated by the members of the editorial staff to Miss Helen J. Martin in recognition of great devotion to her task and of her influence exerted on the lives of hundreds of girls with whom she has come in contact.

Dedication is also in honor of the progress made by the American Mission College for Girls during the quarter century of its existence. "In a period of numerous changes it is one thing to have achieved a name; it is quite another to have maintained and steadily increased the reputation that comes with that name." The members of *The Cartouche* staff consist of college and preparatory girls, chosen by the general approval of the active staff each year. This paper gives accounts of college activities as well as other objects selected from a wide field of knowledge. It dates back to December, 1929, when it was founded by Miss Wilma Minteer, who was faculty adviser for the first year and a half. After that Mrs. Zwemer and Miss Rosamond Sowash. This paper travels to nearly every country in the world. It is very interesting to us who have the opportunity of receiving it. Our

Helen J. Martin

thanks to those who send it to the Board Rooms. A report of the services at the time of the 25 Anniversary Dedication of the College was given in the May number of *The Womens Missionary Magazine*. Miss Martin, gave a historical sketch.

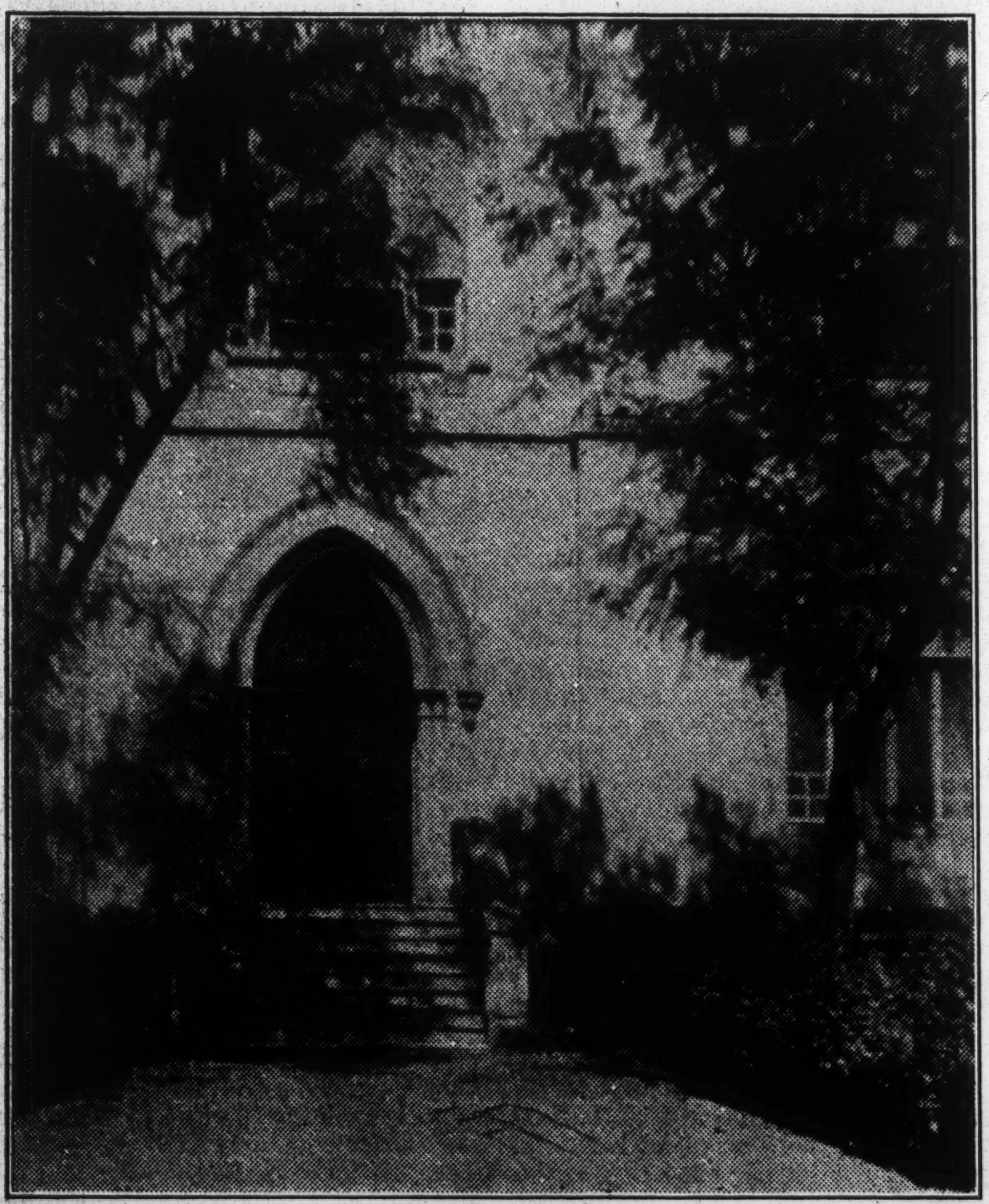
Schools have been closed during the extremely hot weather and teachers and all evangelistic missionaries have been seeking recreation and rest in various places; some at the seashore, others in the mountains and a few in Europe and America. Hospitals, however, must keep open to take care of the suffering. In Tanta Hospital the work has picked up greatly in the past few months and the doctors have been kept very busy. Dr. H. S. Hutchison, in charge, has felt the strain since Dr. Moore left for furlough, and he and his assistant Dr. Emilie Saigh, of Egypt, have been ill for a time, but both have now recov-

ered. Another American doctor is much needed in our hospital at Tanta; also two more nurses. May we have some consecrated volunteers for this service? Pray for this.

All missionaries whose furloughs are due this year have reached America in safety and are enjoying their homes and dear ones. Those who were to return to Egypt are now on their way.

## SUDAN

We think of Sudan as a place of extremely hot weather. Our missionaries try to find some place of comparative comfort for a rest and change. Miss Mary J. McKnight



**DOOR TO PROGRESS**
**American Mission College, Cairo.**

spent her vacation time in Erkowit in the Sudan, some distance from Khartoum, and found the thermomiter registered 96 to 97 a good part of the time. However, there was always a breeze and she thought it "not so bad." There had been no rains, only a shower or two; not so many dust storms as there often are in July. The nights had not been so bad, although sometimes there were too many sand flies for comfort. Miss Marguerite McClellan and Miss Mary Coie have also been at the same place for vacation. Miss Una Coie is spending her regular furlough in America.

The missionaries were looking forward to the return of Miss Verna Pillow, who has been in America for her regular furlough. Miss Pillow left New York on August 6th with a party of Egyptian missionaries consisting of Miss Ella Barnes, Miss Anna B. Criswell, Miss Marion Paden and Miss Ulrica Liggitt. On her way from her home in California Miss Pillow spoke to many of the missionary societies in Kansas City Presbyterial, which gives her special financial and spiritual support. Miss Ray Huffman, R.N., traveled all the way from Nasir to Khartoum, then to Egypt, and from there reached America in time to take part in the New Wilmington Foreign Mission Conference, where she told of her work and conditions in Nasir. She told something of the clinic work, which has been very brisk during the past year. Dr. Ulsh and she treated 16,050 patients during the past year, and the total number of treatments were 24,215. They are still following their twofold plan: first, that every patient should be waited upon either by the doctor or herself, so they might have the personal contact; second, that the clinic service is a personal service of praise, prayer and Bible lessons, with its application to the needs in terms to be understood—this to be given by one of the missionaries of the medical force.

**MARIA WHITE, M. D., Penney Farms, Fla. For 48 years a Missionary to India. In response to a message sent by Dr. Maria White to Grove City, the Convention sent flowers. Dr. White is shown here with the basket sent to her and the additional flowers used with hers on the pulpit at a Sabbath service.**

# JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

## JUNIOR RALLIES

We are very glad that there is an increasing interest in Junior Rallies. Two Presbyterials recently held their first rallies and report good attendance, interesting programs and much enthusiasm. Other Presbyterials are also planning to hold rallies.

## VERMONT JUNIOR RALLY

On June 26, 1935, a Junior Rally was held for the first time in Vermont presbytery. Every church but one was represented. The Rally was held in the South Ryegate Church. The morning session was at 10:30, with devotions, memory work, songs and recitations by the Juniors. A picnic lunch was held at noon, and a ball game afterwards. The afternoon session at 1:30 continued the morning's activities. Rev. F. E. Vogan of Greensboro talked to the Juniors. Almost 100 boys and girls met together for this Rally. We hope this is only the first of many such gatherings.

*Mrs. F. E. Vogan,* Junior Secretary.

## ARGYLE JUNIOR RALLY

The first Rally of the Junior Missionary Societies of Argyle Presbytery was held in the Cambridge, New York, Church on Saturday, June 29, 1935. Mrs. J. S. Vance, the Junior Secretary of the Presbyterial arranged the program and says the Rally was a "big success" and that they hope to make it an annual affair.

Papers prepared by the Juniors on the following subjects were read. Temperance, Thank Offering, Negro, Indian. Mrs. R. A. Parvin, President of the Presbyterial, spoke on Junior work. Miss Ida Whiteside, Argyle Presbyterial's missionary to Egypt, gave an interesting address. Mrs. J. S. Vance spoke on Junior work,

**The Argyle Junior Rally, Cambridge, N. Y.**

summing up the report of the previous year and urging greater effort to attain the objectives for this year.

Two Juniors recited "A Jaunt With an Oak Tree" and "A Jaunt With a Dime." The West Hebron Juniors gave a playlet, "Waiting for the Doctor." A short monologue on *The Junior Missionary Magazine* was given; also Memory Work by the Shushan Society, a Bible Drill by the North Argyle Society and a Spelling Bee by the Greenwich Society.

Special music was provided by the Cambridge Society also by Carolyn Pratt and Betty Hall. Mrs. Vance writes that the program was two and one-half hours long and so interesting and well presented that not one child was glad when it was over. The attendance was excellent and the day, a beautiful New England June day.

## PITTSBURGH RALLY

The Forty-third Annual Rally of the Junior Societies of Allegheny, Chartiers, Monongahela and Westmoreland Presbyteries will be held on Saturday, September 28, 1935, in the Avalon Church, beginning at 10:30 A. M. An interesting program has been arranged.

Special music will be provided by the Juniors of Bellevue and by the Knoxville Junior choir. An address on temperance is to be given by Mrs. R. A. Hutchison. Greetings from Ethiopia will be given by Miss Viola Bayne. Mrs. William Ashley will talk on India. Two plays will be presented, one by the Beverly Heights Juniors and one by the Juniors of First McDonald.

The Memory Chapter to be recited by all the Juniors is Psalm 1.

## CHRISTIAN TEACHING FOR ALL AMERICAN CHILDREN AND YOUTH

The General Assembly of the United Presbyterian Church of North America, in session at Akron, Ohio, took action on May 28, 1935, endorsing a serious effort to reach all children and youth in America with the Christian message. They also appointed a SPECIAL COMMITTEE to promote this new effort. At present there are approximately two million officers and teachers in the Sunday Schools of the nation. Yet we are now reaching less than one-half of the children of school age (6 to 18) with our Christian education program. In some way the other 17 millions of boys and girls of school age must be reached and instructed. It will require an army of competent and consecrated leaders and teachers to accomplish this result; at least one million of such leaders and teachers would not be too many. To get them to face this situation and give themselves with full devotion to this cause of human service on the highest level and to train them for such work, is a colossal undertaking. It far surpasses in importance the work now being done by any half dozen universities in the world.

At Sterling College, Sterling, Kansas, 34 students signed the following,

### DECLARATION OF PURPOSE

"It is my prayerful purpose to lead at least 10 boys or girls into real trust in Christ as Friend and Saviour through being a Leader of one or more Boys' or Girls' Clubs which I hope to organize. It is also my purpose to help in all possible ways to extend the knowledge and experience of Christ to all Children and Youth in America."

There are 400 Church-connected Colleges in the United States. What would it mean to have 34 students in each of them with this definite purpose? This would mean 13,600 volunteer leaders of groups of boys and girls. Something like this must come in the years right aread. What will we do to help it come?—*Excerpts from a Report by J. Campbell White.*

# LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

## STUDY BOOKS

*Toward a Christian America* (Home), Paper, 60c; Cloth, $1.00.

For Leaders, *A Home Missions Course for Adults*, Paper, 25c.

*Women Under the Southern Cross* (Foreign), Paper, 50c; Cloth, $1.00.

*How to Use Women Under the Southern Cross*, 15c. This booklet contains program suggestions, study outlines, dramatizations, etc.

*Christianizing the Home*—Order from Board of Administration, 704 Publication Building, Pittsburgh, Pa.

*Three-Cornered Continent* — A story-study book on South America for Juniors. Paper, 50c; Cloth, 75c.

## FOR OCTOBER PROGRAMS

*Child Teaching Endorsed by Scripture*, 2c.

*They Brought Their Children to Jesus*, 3c.

And, by way of contrast, you may like—

*Child Life in India*, 2c.

*Little Girl Life in Egypt*, 2c.

Do not forget that the June (1935) issue of the *Missionary Review of the World* furnishes excellent supplementary material for Home Mission study which we take up in December. It would be well to secure your copy now from the publishers, Third and Reilly Streets, Harrisburg, Pa. 25c per copy.

In response to repeated requests that we have some form of missionary reading course whereby individuals may receive recognition for reading done, we offer the following plan which was adopted through the Committee on Recommendations at the Grove City Convention.

### PLAN FOR MISSIONARY READING COURSE

A Reading Course extending over three years and conducted through our present set-up of Literature Secretaries—Local, Presbyterial and General.

### PLAN—

Four books to be read each year—April 1st to April 1st.

(A) One book related to current Home Mission Study Book.

(B) One book related to current Foreign Mission Study Book.

(C) One Inspirational book—Bible, Prayer, or Stewardship.

(D) One Biography or other book.

The Reading List for the year to be presented at each Annual Convention.

A Certificate will be awarded at completion of first year's course.

A Blue Seal will be awarded at completion of second year's course.

A Gold Seal will be awarded at completion of third year's course.

These Certificates and seals to be supplied by the Literature Department.

### METHOD OF PROCEDURE

The Literature Secretary of the LOCAL society will promote the Reading Course in her society and will report by APRIL FIRST to the Presbyterial Literature Secretary the *Names* of individuals who have completed their first year's reading and are therefore entitled to a certificate, and in subsequent years, the number of seals —blue and gold—required for those who have completed their second and third years.

The PRESBYTERIAL LITERATURE SECRETARY will report by APRIL FIFTEENTH to the General Literature Secretary the NUMBER (not names) of certificates and each kind of seal required in her presbyterial, and will fill out and distribute these certificates and seals to the local literature secretaries, who in turn will give awards to persons meriting the awards.

Books suggested for reading may be procured through the Literature Department, from Local Book Stores, or from Public Libraries.

## BOOKS SUGGESTED FOR MISSIONARY READING COURSE (1935-1936)

Home—

*The Jew and the World Ferment* by Basil Mathews. Cloth, $1.50; Paper, 75 cents. Missionary Education Movement, Pub.

Foreign—

*That Other America* by John A. Mackay. Cloth, $1.00; Paper,

60 cents. Missionary Education Movement, Pub.

Inspirational—

*In the Steps of the Master* by H. V. Morton. $3.00. Dodd, Mead & Co., Publishers.

Biography or Other Related Books—

*Jason Lee: Prophet of the New Oregon* by Cornelius J. Brosman. $3.00. Macmillan Co., New York.

*Peter Cartwright* by Helen Hardie Grant. $2.00. Abingdon Press, New York.

*The Home God Meant* by George N. Luccock.

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## THE MISSIONARY WHEEL

(Continued from Page 29)

up "Praying Hands," especially on Tuesday at 10 A.M., to our Lord and Master asking first of all that He may guide us day by day in all the work He has entrusted to us.

The Wheel turns to MISSION STUDY. It seems trite to say that only as women have information concerning the places this wheel touches will they have interest. The woman who studies the fields, who knows the needs is one who carries "the world in her heart."

To the most distant land we turn. INDIA, with the most beautiful memorial ever erected to a woman, today, after more than a century of Gospel teaching has released only a few millions from the galling bondage of Hinduism and Mohammedanism. Among Hindus in spite of new laws, child marriage, perpetual widowhood and other wrongs are inflicted upon helpless little girls. But there is a bright side for through Christian education new life has come to tens of thousands and the seed planted in our own Punjab through eighty years is bearing fruit and bringing joy into many lives.

We turn to EGYPT, hoary with age; Egypt a land rich in history and archeology; a land cursed with a false religion; yet a land bright in promise and prophecy. How rapid the changes within the past quarter of a century! How wonderful the results of eighty-one years of mission work in this glowing chapter of church history!

Going further south in Africa we turn to the great SUDAN—the Black Man's Land with all its dark background, with all its ignorance and superstition; with all its need and sorrow. Today there comes cheering news "They that sat in darkness have seen a great light" and the light is indeed beginning to shine as our workers are reducing languages to writing, introducing education, new ideas of sanitation, new ideas of life and pushing to the regions beyond with the message of the Saviour.

From ETHIOPIA comes evidence that again Scripture is being fulfilled through our church—Ethiopia, with her long history, with her proud heritage, with the lofty titles of her ruler,—"Lion of the Tribe of Judah," suffering Ethiopia is "stretching out her hands unto God."

Now the news comes from a near-by people, our INDIAN neighbors; a people with a long unwritten history, a people living in the midst of Christian people yet not of them; a people largely unassimilated in the national life. But there is cheer in the word that comes from them. Many who have ignorantly worshiped the Great Spirit have had Him declared unto them and now they worship the God and Father of our Lord Jesus Christ.

To the SOUTH we turn. We heard in years past the sighs and groans of an oppressed people but now we hear from hospital and school and chapel and home "Songs of victory! Songs of victory!

We turn to our very nearest neighbors in the MOUNTAINS. The charm of the mountains, the fragrance of the laurel, the beauty of the rhododendron are all excelled in the lives of stalwart men and sweet maidens who are the product of Christian education in the schools.

The dark forbidding streets of THE CITY teem with thousands of neglected children who are hidden away in dark recesses, up rickety stairs, in loathesome alleys where the light of the sun never reaches. But another light is shining in some of these dark corners. Christian men and women who care, have brought about better living conditions: new standards of living, new ideas of cleanliness, better housing, better health conditions. The messenger of Christ has taught of the "more abundant life" and many have found this new life through the teaching of the Word.

How would any one know in what measure to express gratitude to God for blessings bestowed daily without some word of these neglected and underprivileged ones of earth? And how would any method or unified system be followed if this THANK OFFERING spoke did not radiate its message month by month? It says constantly:

"Give Thanks! Give Thanks! Give Gifts! Give Gifts!"

The organization represented by this wheel built fifty-two years ago can continue only as strength is maintained by the YOUNG WOMEN. Here is a strong spoke, made from new strong timber. It must be the very strongest for soon it must carry added burdens. Woe to the wheel if this spoke should break under the added strain! Only by being firmly connected with the Hub and with the tire can it be prepared for service in days to come.

Almost the same may be said of the next one—the JUNIORS. Those who are the leaders of the childhood of the church must keep this spoke in prime condition else the whole wheel will eventually collapse.

As long as we live in this present world we owe allegiance to our country and our flag. To maintain high ideals, to cleanse society, to train godly and sober citizens through the education of the youth, to keep the flag unsullied is the message of the TEMPERANCE AND REFORM spoke.

Turn to the Book Shelf. Again we state our thesis: "Information Essential to Progress." The LITERATURE department places on this shelf books large and small, tiny little booklets packed with information, study books, helps, maps, materials of all kinds to help spread missionary information.

The last spoke catches all that has been missed. Sometimes STATISTICS or PARSONAGE loans or TREASURER'S figures run out to the tire. Or perchance the EDITOR'S Quill sends forth a little message.

The only vehicle I know that runs with one wheel is a wheelbarrow. Others go in pairs or double pairs or more. I think of our Women's General Missionary Society being one of the major wheels that carry forward the work of the United Presbyterian Church. Again I think of our vehicle being but one in a great procession that is moving out over the world with the same purpose, with the same motive, with the same message, all manned by people who know that true progress can be made only as missionary education is carried on throughout the church, men and women who know and love and obey the Master.

Our own wheel has been halted a bit; it has had to move backward just a little. Today it stands poised, waiting for the "GO" signal. This signal can come only from the informed women of the United Presbyterian Church.

# TRIBUTES

### MISS MARJORIE BOAL

The Young Women's Missionary Society of the Eleventh U. P. Church, N. S. Pittsburgh wishes to commemorate the death of Miss Marjorie Boal. She was the chairman of our program committee for years and proved invaluable in that capacity, planning meetings that were instructive and most interesting.

Although her loss of health curtailed all her activities these past years, she attended public worship and the Missionary Society when it was at all possible for her to do so, and when she could not be present in person, her influence still permeated our meetings, for she arranged many programs during her illness which she was unable to see carried out. She was an ardent supporter of the mission cause, which she indicated not only by her interest, but also by her generosity.

It is hard for us to understand why one so useful here should have been called home so early in life. We shall miss her sorely, but we know she has at last been healed by the Great Physician, and heaven seems a brighter place because we know that she is there.

Susanna L. Brown
Martha V. Gerber.

**For the family of Mrs. Eliza M. Wilson**

### MRS. ELIZA M. WILSON

Words fail us when we try to express to you our sympathy in the death of your dear mother. Her long and beautiful life has been a benediction to her many, many friends. How she will be missed here! But what a happy reunion when she would meet her loved ones in the mansion prepared for her.

Had she lived until the twenty-fifth of August, she would have reached the age of one hundred four.

"When a noble life has prepared old age, it is not the decline that it reveals, but the first days of immortality.

The Women's Missionary Society
First United Presbyterian Church of
Pittsburgh, Pa.

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

**(c-o American Mission should be added to each foreign address)**

## INDIA

*Miss Emma Dean Anderson, 1881 ..... Chakwal, North India
**Mrs. W. T. Anderson ..... Sialkot City
Miss Ruth Ardrey, 1924 ..... Sialkot City
Miss Hazel Bennett, 1908 ..... Gujranwala
Miss Roma B. Beatty, 1909 ..... Badomali
Miss Minnie E. Beatty, 1912 ..... Abbottabad
Miss Rebecca Jean Black, 1921 ..... Sialkot City
Miss Lois Boyd, 1918 ..... Pasrur
Miss N. Addaline Brandon, 1931 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Lois Buchanan, 1910 ..... Pathankot
Miss Evelyn Cathcart, 1925 ..... Rawalpindi
Miss Laurella G. Dickson, 1897 ..... Pasrur
Miss Margaret Fehlman, 1918 ..... Lyallpur
Miss Ella M. Gordon, 1893 ..... Campbellpur
Miss Nancy Hadley, 1904 ..... Zafarwal
Miss Evva P. Hartig, R.N., 1924 ..... Jhelum
Miss Eva H. Hewitt, 1930 ..... Sargodha
Miss Kate A. Hill, 1896 ..... Sialkot City
Miss Janette Howland, 1921 ..... South Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Sialkot City
Miss Flora Jameson, 1903 ..... Sangla Hill
Miss Mary Kyle, 1904 ..... Pasrur
Miss Olive Laing, 1912 ..... Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920 Sargodha
Miss Glendine Lundquist, R.N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 ..... Taxila
Miss Maude M. Miller, 1925 ..... Sheikhupura
Miss Henrietta Moore, 1898 ..... Pathankot
Miss Sara A. Moore, 1917 ..... Pathankot
Miss Jean Morrison, 1895 ..... Rawalpindi
Miss Margaret L. Murdoch, 1924 ..... Campbellpur
Miss Marian T. Peterson, 1930 ..... Pathankot
Miss Laura Reynolds, 1924 ..... Sangla Hill
Miss Helen C. Sharp, M.D., 1932 ..... Sialkot City
Miss Kate E. Spencer, 1918 ..... Sargodha

(*) Retired; (**) Volunteer Worker.

## HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 ..... 211 Mamillah Rd., Jerusalem, Palestine

## NOW IN THIS COUNTRY

Miss Helen Artman, 1920 R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920, ..... c/o Mrs. R. S. Henry, 123 S. Laguma St., ..... Klammuth Falls, Oregon
Miss Frances E. Brown, 1928 ..... 101 W. Tioga St., Philadelphia, Pa.
Miss Marie E. Cash, 1926 R. D. 6, Lebanon, Ind.
Miss Betsy Fleming, 1913 ..... 6549 Emerald Ave., Chicago, Ill.
Miss Vida J. Graham, 1922 ..... 1133 N. New St., Bethlehem, Pa.
Miss Zarra S. Hoon, 1921 ..... Milton, Oregon
Miss Sara Jane Lamont, 1928 ..... 440 W. Cayuga St., Philadelphia, Pa.
Miss Lillian McConnell, 1902 ..... c/o Mrs. W. J. Mitchell, 508 Wildwood Ave. ..... New Castle, Pa.
Miss Willa Ramsey, 1923 ..... c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Louise Scott, 1916 ..... 1801 Termon Ave., N. S., Pittsburgh, Pa.
Miss Rose Shereda, 1928 Solon Springs, Wis.
Miss Vivian L. Trimble, 1921 ..... Blanchard, Iowa
Miss Helen V. Weede, 1928 ..... 514 N. Broadway, Sterling, Kans.
Miss Georgia Wengert, 1920 ..... Blue Mound, Kans.
Miss Dora Whitely, 1911 ..... 227 N. Jefferson St., Canonsburg, Pa.

## RETIRED

Miss Mary A. Lawrence, 1893 ..... c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 ..... 134 W. 7th St., Rushville, Ind.
Miss Mary Martin, 1890 ..... c/o Rev. A. W. Martin, Tarkio, Mo.
Miss Elizabeth McCahon, 1875 ..... c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879 ..... Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 ..... Memorial Home, Penney Farms, Fla.

## EGYPT

Miss Ella M. Barnes, 1911 ..... Cairo
Miss Margaret A. Bell, 1901 ..... Fayoum
Miss Helen R. Brownlee, R.N., 1934 ..... Assiut
Mrs. Mary K. Coventry, 1918 ..... Benha
Miss Leota Cabeen, 1909 ..... Alexandria
Miss Anna B. Criswell, 1905 ..... Assiut
Miss Mary F. Dawson, 1922 ..... Assiut
Mrs. Ada A. Dunlap, 1924 ..... Assiut
Miss Lucia Dwight, 1919 ..... Beni Suef
Miss Minnehaha Finney, 1894 ..... Mansura
Miss Alta G. French, 1925 ..... Assiut
Miss Elsie French, 1909 ..... Cairo
Miss Alice Grimes, 1924 ..... Minia
Miss Rena L. Hogg, 1899 ..... Assiut
Miss May Holland, R.N., 1913 ..... Benha
Miss Lois D. Kingan, 1926 ..... Benha
Miss Bernice L. Knowles, 1932 ..... Assiut
Miss E. Roxy Martin, 1901 ..... Cairo
Miss Dora B. Mason, 1918 ..... Assiut
Miss Ruth McCleery, 1931 ..... Tanta
Miss Jeannette McCrory, 1916 ..... Minia
Miss Carol E. McMillan, 1906 ..... Tanta
Miss Sara B. Meloy, 1923 ..... Cairo
Miss Venna R. Patterson, 1924 ..... Luxor
Miss Frances M. Patton, 1922 ..... Mansura
Miss Stella Robertson, 1922 ..... Cairo
Mrs. Rachel Tracy Seiver, 1925 ..... Fayoum
Miss Edna B. Sherriff, 1920 ..... Cairo
Miss Isabel Simpson, 1931 ..... Cairo
Miss Jane C. Smith, R.N., 1922 ..... Cairo
Miss Nellie C. Smith, 1911 ..... Cairo
Miss Marie F. Tait, 1925 ..... Zagazig
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen May Walker, 1930 ..... Alexandria
Miss Laura B. Walker, 1904 ..... Luxor
Miss Ethel L. Weed, 1919 ..... Alexandria
Miss Elizabeth S. White, 1924 ..... Alexandria
Miss Ruth Mary Williamson, 1924 ..... Tanta
Miss Elizabeth Wilson, 1932 ..... Cairo
Miss Esther W. Wilson, 1919 ..... Luxor
Miss Margaret A. Work, 1924 ..... Zagazig
Miss Ruth A. Work, 1904 ..... Assiut

## NOW IN THIS COUNTRY

Miss Davida Finney, 1914 ..... c/o Mrs. H. S. Lybarger, 914 Cambridge Rd. ..... Coshocton, O.
Miss Martha C. Glass, 1921 ..... 809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929 ..... 435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904 ..... State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 ..... 3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915 ..... 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 ..... 318 Orange St., Wilmington, N. Carolina
Miss M. Evelyn McFarland, 1919 ..... R. D., New Wilmington, Pa.
Miss Helen J. Noordewier, 1921 ..... 1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Marion Paden, 1902 ..... c/o Mrs. Frank B. Davis, 1111 Franklin Ave. ..... Wilkinsburg, Pa.
Miss Laura Wright, 1921 ..... Morning Sun, Ohio

## THE SUDAN

Miss Mary E. Cole, 1919 ..... Khartum North
Miss Elsie E. Grove, 1912 ..... Doleib Hill
Miss Marguerite McClellan, 1926 ..... Khartum North
Miss Mary Jane McKnight, 1922 ..... Khartum North
Miss C. Blanche Soule, R.N., 1921 ..... Nasir
Miss Frances Turk, R.N., 1921 ..... Khartum North

## NOW IN THIS COUNTRY

Miss Una Cole, 1918 ..... c/o E. B. Kinne, Blockton, Iowa
Miss Ray Huffman, R.N., 1924 ..... 815 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre ..... Lenox, Iowa

(Continued on inside back cover)

# NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

**(c-o American Mission should be added to each foreign address)**

## EGYPT

Dr. and Mrs. J. W. Acheson ..... Cairo
*Dr. and Mrs. J. R. Alexander ..... Assiut
Rev. and Mrs. J. M. Baird ..... Behna
Dr. and Mrs. E. E. Elder ..... Cairo
Dr. and Mrs. W. T. Fairman ..... Cairo
Rev. and Mrs. Dalton Galloway ..... Beni Suef
Dr. and Mrs. H. K. Giffen ..... Assiut
Rev. and Mrs. L. A. Gordon ..... Alexandria
Rev. and Mrs. E. E. Grice ..... Mansura
Rev. F. D. Henderson ..... Assiut
*Dr. and Mrs. L. M. Henry ..... Cairo
Dr. and Mrs. W. W. Hickman ..... Assiut
Mr. and Mrs. F. S. Hoyman ..... Assiut
Dr. and Mrs. H. S. Hutchison ..... Tanta
Rev. and Mrs. E. R. Jamieson ..... Fayoum
Rev. and Mrs. W. B. Jamison ..... Tanta
Rev. and Mrs. H. E. Kelsey ..... Tanta
Dr. and Mrs. F. C. McClanahan ..... Assiut
Prof and Mrs. M. C. McFeeters ..... Assiut
Rev. and Mrs. H. A. McGeoch ..... Alexandria
Dr. and Mrs. R. T. McLaughlin ..... Cairo
Mr. and Mrs. W. W. Nolin ..... Alexandria
Dr. C. A. Owen ..... Assiut
Rev. and Mrs. W. H. Reed ..... Minia
Dr. and Mrs. C. P. Russell ..... Assiut
Rev. and Mrs. W. J. Skellie ..... Luxor
Dr. and Mrs. A. A. Thompson ..... Assiut

## ON FURLOUGH

Dr. and Mrs. C. C. Adams ..... 500 Schaff Bldg., Philadelphia, Pa.
Dr. and Mrs. R. W. Caldwell ..... 500 Schaff Bldg., Philadelphia, Pa.
Mrs. F. D. Henderson ..... 542 N. Bever St., Wooster, Ohio
Dr. and Mrs. N. D. McClanahan ..... 3rd U. P. Church, Shady & Northumberland Aves. ..... Pittsburgh, Pa.
Dr. and Mrs. W. T. Moore ..... 519 Kenilworth Ave., Wheaton, Ill.
Mrs. C. A. Owen ..... 618 S. 2nd Ave., Washington, Iowa
Dr. and Mrs. H. E. Philips, Lowry Hall, ..... 834 Ridge Ave., N. S., Pittsburgh, Pa.
Dr. and Mrs. F. S. Thompson ..... 44 Alexander St., Princeton, N. J.
*Rev. and Mrs. R. W. Walker New Concord, Ohio

## PUNJAB, INDIA

Rev. and Mrs. J. C. Alter ..... Zafarwal
Dr. and Mrs. M. M. Brown ..... Sargodha
Dr. and Mrs. J. G. Campbell ..... Pasrur
Dr. and Mrs. H. C. Chambers ..... Rawalpindi
Rev. and Mrs. E. V. Clements ..... Lyallpur
Rev. and Mrs. J. H. Colvin ..... Gurdaspur
Rev. and Mrs. J. B. Cummings ..... Rawalpindi
Prof. and Mrs. W. J. Downs ..... Rawalpindi
Dr. and Mrs. H L. Finley ..... Taxila
Rev. and Mrs. R. A. Foster ..... Sialkot
Rev. and Mrs. A. W. Gordon ..... Taxila
Dr. and Mrs. D. R. Gordon ..... Rawalpindi
Rev. J. C. Heinrich ..... Martinpur, Sheikhupura District
Rev. and Mrs. J. A. McArthur ..... Sargodha
Dr. and Mrs. J. A. McConnelee ..... Gujranwala
Rev. and Mrs. Robert Maxwell ..... Sialkot
Mr. W. H. Merriam ..... Gujranwala
Mr. and Mrs. C. C. Millson ..... Gujranwala
Rev. and Mrs. Hugh M. Milne ..... Gujranwala
Rev. and Mrs. H. S. Nesbitt ..... Sialkot
Miss Gwynaeth R. Porter, R.N. ..... Sialkot City
Rev. and Mrs. W. H. Ross ..... Sheikhupura
Mr. and Mrs. C. A. Stewart ..... Dhariwal
Dr. and Mrs. H. J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Campbellpur
Mr. and Mrs. F. A. Whitfield ..... Gujranwala

## ON FURLOUGH

Rev. and Mrs. D. E. Alter ..... 500 Schaff Bldg., Philadelphia, Pa.
Rev. and Mrs. O. Crowe ..... 500 Schaff Bldg., Philadelphia, Pa.
Mrs. J. C. Heinrich 150 N. Elm St., Oberlin, Ohio
Rev. and Mrs. K. MacKenzie ..... 512 W. 172nd St., New York City
Dr. and Mrs. J. G. Martin ..... New Concord, Ohio
*Dr. and Mrs. J. H. Martin ..... New Concord, Ohio
Mrs. W. H. Merriam ..... Parma, Idaho
Rev. and Mrs. P. A. Miller ..... Law and Heywood School, Stamford, Conn.
Rev. and Mrs. S. C. Picken ..... 1542 W. 12th St., Des Moines, Iowa
*Dr. and Mrs. E. L. Porter ..... 541 Spring St., Wooster, Ohio
Rev. and Mrs. J. H. Stewart ..... 5223 McKean Ave., Germantown, Phila., Pa.

## THE SUDAN

Rev. and Mrs. W. J. Adair ..... Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson ..... Khartum
Rev. and Mrs. Leander Finley ..... Omdurman
Rev. and Mrs. J. A. Heasty Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight ..... Khartum
Dr. and Mrs. R. F. Shields ..... Khartum
Dr. and Mrs. P. J. Smith ..... Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh ..... Nasir, Sobat River

## ON FURLOUGH

Rev. and Mrs. Glenn P. Reed ..... Houston, Pa.
*Dr. and Mrs. G. A. Sowash New Wilmington, Pa.

## ETHIOPIA

Dr. and Mrs. John A. Cremer ..... Addis Ababa
Dr. and Mrs. V. F. Dougherty ..... Gore
Dr. and Mrs. Robt. W. Hockman ..... Addis Ababa
Rev. and Mrs. C. F. Kenneweg ..... Gore
Mr. Fred L. Russell ..... Addis Ababa
Mr. and Mrs. Phil R. West ..... Sayo, via Addis Ababa
Dr. and Mrs. H. J. Wilson ..... Sayo, via Addis Ababa

## ON FURLOUGH

Dr. and Mrs. Stuart Bergsma ..... 1018 Kalamazoo Av., S. E., Grand Rapids, Mich.
Rev. and Mrs. Bruce B. Buchanan ..... 133 S. 9th St., Monmouth, Ill.
Mrs. Fred L. Russell ..... Grandview, Wash.

(*) Retired from active service.

# A LITTLE TIME APART

## A PARABLE OF PEACE

Behold, there was a rich, loving father who had many sons. And the father gave to each son a part of his vast lands as a place of abode.

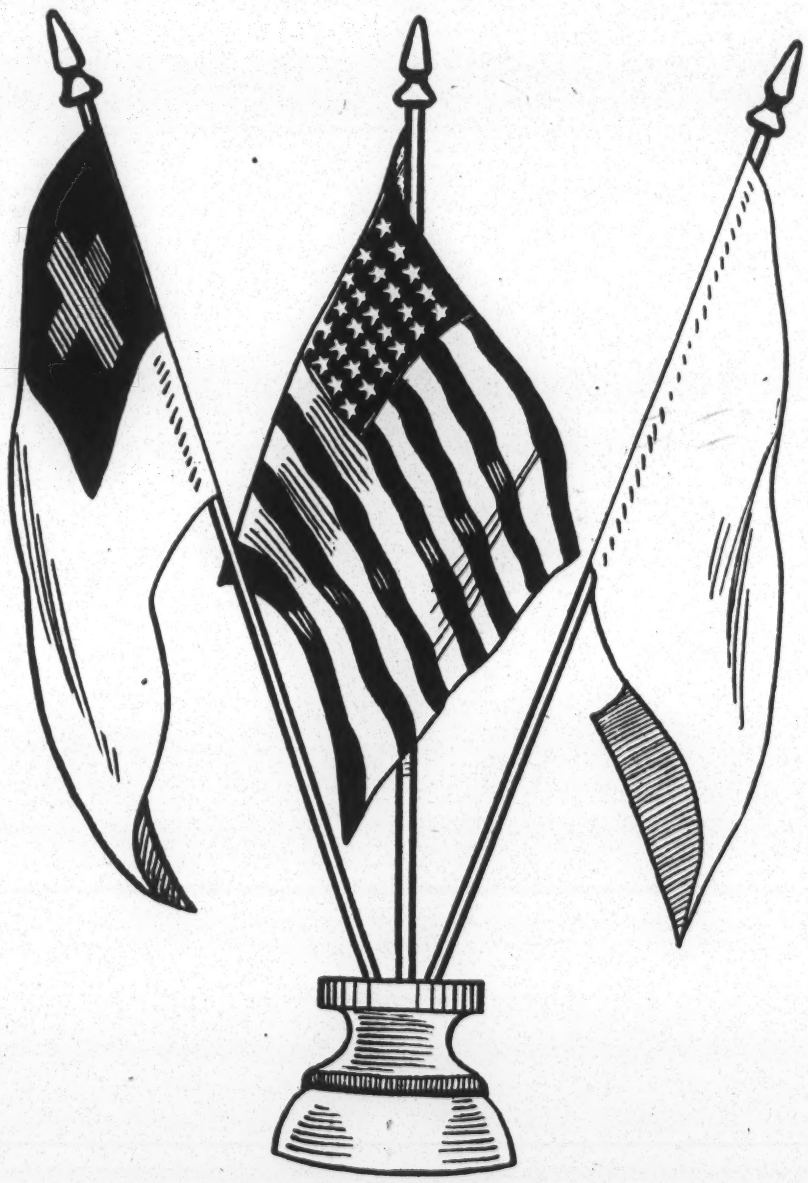
For a while the sons lived at peace. Then came a time when one son looked with envy on the fields of a brother. Day after day he coveted those fields, and one day he stretched forth his hand and smote his brother to the death. Then took he possession of the fields on which his brother's blood had been spilled. And likewise did many others of the sons of the loving father.

The father stood afar off and watched as the greed and cruelty of his sons were manifested by their actions. And the father was grieved. Then came he and asked concerning the slain sons; and the warring brothers answered, "Are we our brothers' keepers?"

But of the sons of the loving father were many who lived at peace. These cried to their father to bring an end to the strife among their brothers. And the father spoke to all his sons and said, "Woe to them that covet fields and take them by violence; and houses, and take them away. I have given unto you food and raiment and a place of abode. Why are you dissatisfied? Content yourself with the heritage that I have given you. Hearken unto me and let peace rule in your hearts. Ye are my sons. Happy are ye if ye remember my commandments to do them."

And the sons hearkened unto the words of their father, and joy came into their hearts. Wherefore the sons had love one for another, and peace ruled over all the lands.

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups.



**"FOR GOD AND HOME AND NATIVE LAND"**